

AQEEDAH OF THE IMAMS OF AHL-US-SUNNAH

The Correct and Upright Creed

A Compilation of Books, Treatises and Statements of Great Imams of
Ahl-us-Sunnah concerning Aqeedah (creed)

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Imam Abu Hanifah (d.150H)

The Creed of Imam Abu Hanifah

Statements in regards to Tawhid of Allah; an explanation of the Shari'ah legislated Tawassul

Imam Abu Hanifah (rahimahullaah) said: "It is not befitting for anyone to call upon Him (Allah), except by Him¹, and with the supplication that He has permitted and ordered, that which is instructed in His statement: "And Allah has Beautiful Names, so call upon Him by them, and leave the company of those who deviate concerning His Names. They will be recompensed for what they used to do." (al-Araf 7/180)." (ad-Durru'l-Mukhtaar ma'a Haashiyah Raddu'l-Mukhtaar, 6/396-397)

Imam Abu Hanifah (rahimahullaah) said: "It is detested for the supplicator to say: I ask You (Allah) by the right of so and so, or, By the right of Your Prophets and Messengers, and by the right of the Sacred House and the Sacred Sanctuary." (Sharhu'l-Aqidatu't-Tahawiyyah, 234; Ithaafu's-Saadaatu'l-Mustaqim, 2/285; Ali al-Qari, Sharhu'l Fiqhi'l-Akbar, 198)

Imam Abu Hanifah (rahimahullaah) said: "It is not befitting for anyone to call upon Allah, except by Him, and it is even more detestable for him to say: By the junctures of Honour from your Throne², or By the Right of Your Creation." (al-Fiqhu'l-Absat, 56)

Statements in affirmation of the Attributes and a refutation upon the Jahmiyyah

Imam Abu Hanifah (rahimahullaah) said: "Allah is not to be described with the attributes of the creation. And His anger and His pleasure are two Attributes from His Attributes, without inquiry into their modality (bilaa kayf), and this is the statement of Ahlu's-Sunnah wa'l-Jamaa'ah. He becomes angry, and He becomes pleased, and it is not to be said: His anger is His punishment and His pleasure is His reward. And we describe Him as He described Himself; One, Eternal, He does not beget, nor is He begotten, and there is none equal to Him, the Ever-Living, All-Capable, All-Hearing, Ever-Watchful, All-Knowing. The Hand of Allah is above their hands. It is not like the hands of His creation, and His Face is not like the faces of His creation." (al-Fiqhu'l-Absat, 56)

Imam Abu Hanifah said: "And He has a hand and a face and dhaat (essence), as Allah (Jalla Jalaluhu) mentions in the Qur'an. So whatever Allah (Jalla Jalaluhu) mentioned in the Qur'an in regards to the face and the hand and the essence, then these are His Attributes without inquiry into their modality (bilaa kayf). And it is not to be said that His hand is His power, or His ni'mah (bounty), because it is nullification of the Attribute, and it is the statement of the people of al-Qadar and al-I'tizaal." (al-Fiqhu'l-Akbar, 302)

Imam Abu Hanifah said: "It is not befitting for anyone to say anything about the dhaat (essence) of Allah. Rather, He is to be described with what He described Himself, and he is not to say anything about Allah based upon his opinion. Blessed and Exalted is Allah, Lord of the Worlds."³

Imam Abu Hanifah said: "He (subhanahu wa ta'ala) nuzul (descends), without inquiry into the modality of it." (Sabuni, Aqidatu's-Salaf wa Ashaabu'l-Hadith, 42; Bayhaqi, al-Asmaa wa's-Sifaat, 456; Sharhu'l-Aqidati't Tahawiyyah, 245; Ali al-Qari, Sharhu'l-Fiqhi'l-Akbar, 60)

Imam Abu Hanifah said: "And Allah (Jalla Jalaluhu) is called upon upwards, and not downwards, because downwards is not a quality of Rububiyyah (Lordship) and Uluhiyyah (Divinity) in anything." (al-Fiqhu'l-Absat, 51)

Imam Abu Hanifah said: "And He (azza wa jall) becomes angry and He becomes pleased, and it is not to be said that His anger is His punishment and His pleasure is His reward." (al-Fiqhu'l-Absat, 56)

Imam Abu Hanifah said: "And no likeness is to be drawn between Him and any of the things from His creation, nor does He resemble His creation. He always had and will have His names and attributes." (al-Fiqhu'l-Akbar, 301)

Imam Abu Hanifah said: "And His attributes are not like the attributes of the creation, and His knowledge is not like our knowledge, and His capability is not like our capability, and His Sight is not like our sight, and His Hearing is not like our hearing, and His Speech is not like our speech." (al-Fiqhu'l-Akbar, 302)

Imam Abu Hanifah said: "Allah (Jalla Jalaluhu) is not to be described with the attributes of the creation." (al-Fiqhu'l-Akbar, 56)

Imam Abu Hanifah said: "And whoever described Allah a meaning from the meanings of the human beings, then he indeed disbelieved." (al-Aqidatu't-Tahawiyyah, 25)

Imam Abu Hanifah said: "And His attributes are dhaatiyyah (related to His essence) and fi'liyyah (related to His action). As for those that are dhaatiyyah, then they are the likes of al-Hayaat (life), al-Qudrah (capability), and al-Ilm (the knowledge), and as-Sama (the hearing), and al-Basr (the sight), and al-Iradah (will). As for those that are fi'liyyah, then they are the likes of takhliq (creation), and tarziq (providing sustenance), and inshaa (setting up), and al-Ibdaa (creative ability), and as-Sana (production) and other than that from the attributes related to action. They have not ceased, and they shall not cease to be His attributes." (al-Fiqhu'l-Akbar, 301)

Imam Abu Hanifah said: "Allah has always been the performer of His action, and the action is an attribute in eternity. And the performer is Allah (Jalla Jalaluhu), and the action is an attribute in eternity, and the subject to whom it is done is the creation, and the action of Allah (Jalla Jalaluhu) is not created." (al-Fiqhu'l-Akbar, 301)

Imam Abu Hanifah said: "Whoever says: I do not know whether my Lord is above the sky, or in the earth, then he has indeed disbelieved. Likewise, whoever says that He is above the throne. And I do not know whether the throne is in the sky, or in the earth." (Imam Abu Hanifah, al-Fiqhu'l-Akbar, 40; Shaykhu'l-Islam Ibn Taymiyyah, Majmu al-Fatawa, 5/48; Ibn Qayyim, Ijtimaau'l-Juyushi'l Islamiyyah, 139; adh-Dhahabi, al-Uluww, 101-102; Ibn Qudamah, al-Uluww, 116; Ibn Abi'l-Izz, Sharhu't-Tahawiyyah, 301)⁴

A woman asked Imam Abu Hanifah: "Where is your Lord whom you worship? So he said: Verily Allah (Jalla Jalaluhu) is fi's-samaa (above the sky), not in the earth. So a man said to him: Have you seen the statement of Allah (Jalla Jalaluhu): And He is with you." (al-Hadid 57/4) He is as you are when you write to a man: Verily I am with you, whilst you are absent from him." (al-Asmaa wa's-Sifaat, 2/170)

Imam Abu Hanifah said: "The hand of Allah is above their hands, not like the hands of His creations." (al-Fiqhu'l-Absat, 56)

Imam Abu Hanifah said: "Indeed He (Jalla Jalaluhu) spoke to Musa (alayhi's-salam), and it was not that he (i.e., Musa) spoke to Him." (al-Fiqhu'l-Akbar, 302)

Imam Abu Hanifah said: "And He (subhanahu wa ta'ala) spoke with His speech, and the speech is an attribute in eternity." (al-Fiqhu'l-Akbar, 301)

Imam Abu Hanifah said: "And His speech is not like our speech." (al-Fiqhu'l-Akbar, 301)

Imam Abu Hanifah said: "And Musa (alayhi's-salam) heard the speech of Allah, just as Allah (Jalla Jalaluhu) said: "And Allah spoke to Musa directly." (an-Nisa 4/164) And indeed Allah (Jalla Jalaluhu) spoke, and it was not that Musa (alayhi's-salam) spoke (to Allah)." (al-Fiqhu'l-Akbar, 302)

Imam Abu Hanifah said: "And the Qur'an is the speech of Allah, it is written upon the pages, and preserved in the hearts, and recited upon the tongues, and it was revealed upon Rasulullah (sallallaahu alayhi wa sallam)." (al-Fiqhu'l-Akbar, 301)

Imam Abu Hanifah said: "And the Qur'an is not created." (al-Fiqhu'l-Akbar, 301)

Aboo Mutee al-Hakam ibn 'Abdullaah al-Balkhee said, "I asked Aboo Haneefah about the one who says, 'I do not know whether my Lord is in the sky or the earth.' So he said, 'He is a Kaafir, since Allaah, the Most High, says: **The Most Merciful has ascended over the Throne** [20:5]

And His 'Arsh (Throne) is above the Heavens.' So I said, 'If he says, I say that He ascended above the 'Arsh, but I do not know whether the 'Arsh is in the heavens or the earth. He said, 'If he denies that He is above the sky then he is a Kaafir.'" [Reported by adh-Dhahahee in Mukhtasirul Uluww, no. 18]

Also his student Aboo Yoosuf declares Bishr al-Maareesee to be a Kaafir, and as is well known the Ash'a'riyyah deny Allaah's ascension and deny that He, the Most High, is above the Throne, and it is also well known that their principles were taken from Bishr al-Maareesee.[Siyar A'laamin-Nubulaa in the biography of Bishr, 10/200-201 and Al-Hamawiyyah pp. 14-15.]

Muhammad ibn al-Hasan ash-Shaybaanee (d. 189H), the companion of Aboo Haneefah said, "All time Fuqahaa, from the east to the west are agreed upon, (the obligation of) having faith in the Qur'aan and the ahaadeeth which the reliable and trustworthy narrators have come with from the Messenger of Allaah (sallallahu alaihi wasallam) in describing the Lord, the Mighty and the Majestic, without explaining them (tafseer) or likening them to the creation (tashbeeh). So whoever explains anything from them today, then he has departed from that which the Prophet (sallallahu alaihi wasallam) and his Companions were upon. For verily, they did not explain them but they gave verdicts with whatever is in the Book and the Sunnah and then they remained quiet. So whoever speaks with the saying of Jahm (ibn Safwaan) then he has separated from the Jama'ah since he (Jahm) describes Him (Allaah) with nothingness.' [Reported by al-Laalikaa'ee in Sharh Usoolil-I'tiqaad, 3/432]

Statements concerning al-Qadar

A man came to Abu Hanifah wanting to argue with him about al-Qadr (Divine Pre-Decree), so he said to him: "Do you not know that the one who looks into al-Qadr is like the one who looks at the sun with his bare eyes? The more you look into it, the more confused you become." (Qalaa'id Uqudu'b Uqyaan)

Imam Abu Hanifah used to say: "And Allah (Jalla Jalaluhu) was always knowledgeable of things before they existed." (al-Fiqhu'l-Akbar, 302-303)

Imam Abu Hanifah said: "Allah knows the condition of the absentee in His absence, and He knows what His condition would be if He were present. And Allah knows the condition of the one who is present in His presence, and He knows what it would be like in His non-existence." (al-Fiqhu'l-Akbar, 302-303)

Imam Abu Hanifah used to say: "And His al-Qadar (Divine Pre-Decree) is in the al-Lawhul-Mahfudh (preserved tablet)." (al-Fiqhu'l-Akbar, 302)

Imam Abu Hanifah said: "And we affirm that Allah (Jalla Jalaluhu) commanded the pen to write. So the pen said: What shall I write, O Lord? So Allah (Jalla Jalaluhu) said: Write what will happen up until the Day of Judgment, due to the statement of Allah (Jalla Jalaluhu): "And everything that they do is in records. And everything, small and large, is written." (al-Qamar 54/52-53)." (al-Wasiyyah, 21)

Imam Abu Hanifah said: "There is nothing in this world, nor in the Hereafter, except that He (subhanahu wa ta'ala) willed it." (al-Fiqhu'l-Akbar, 302)

Imam Abu Hanifah said: "Allah created things from nothing." (al-Fiqhu'l-Akbar, 302)

Imam Abu Hanifah said: "And Allah (Jalla Jalaluhu) was the Creator before He created." (al-Fiqhu'l-Akbar, 304)

Imam Abu Hanifah said: "We affirm that the servant is with his deeds, and his acknowledgment and his knowledge is created. So since the performer of the action is created, his actions have more of a right to be created." (al-Wasiyyah, 14)

Imam Abu Hanifah said: "And all of the deeds of the servants, from movements and moments of rest, were earned by them in truth, and Allah (Jalla Jalaluhu) created them, and all of them are from His mashi'ah (will), and Ilm (knowledge), and His qadaa (pre-destination), and His qadar (pre-decree). And all acts of obedience were obligated by the command of Allah (Jalla Jalaluhu), and by His mahabbah (love), and by His ridaa (pleasure), and His Ilm, and by His mashi'ah, and His qadaa, and His taqdir (pre-destination). And all of the acts of disobedience take place with His Ilm, and His qadaa, and His taqdir, and His mashi'ah, not with His mahabbah, nor with His ridaa, nor with His command." (al-Fiqhu'l-Akbar, 303)

Imam Abu Hanifah said: "Allah (Jalla Jalaluhu) created the creation pure from Kufr (disbelief) and Iman (faith). Then He (azza wa jall) spoke to them and commanded them and prohibited them. So whoever disbelieved, disbelieved with his action and his inkaar (rejection) and his juhud (denial) of the truth by forsaking Allah (Jalla Jalaluhu), and whoever believed, believed with his action, and his iqraar (affirmation) and his Tasdiq (attestation) with the success of Allah (Jalla Jalaluhu) and His aid for him." (al-Fiqhu'l-Akbar, 302)

Imam Abu Hanifah said: "And the progeny of Adam came out of his loins looking like specks. So He made them intelligent and spoke to them and commanded them with Iman and prohibited them from disbelief. So they affirmed Rububiyyah (Lordship) for Him, so that was Iman from them, so that was the fitrah that they were born upon. And whosoever disbelieved with disbelief after that, then

indeed he changed and became altered. And whomsoever believed and attested, then indeed he became firm and remained established." (al-Fiqhu'l-Akbar, 302)

Imam Abu Hanifah said: "And He (azza wa jall) is the one who ordered and pre-destined things, and nothing can occur in this world, nor in the Hereafter, except with His will and knowledge, and divine pre-ordainment and pre-decree, and He has written in al-Lawhul-Mahfudh." (al-Fiqhu'l-Akbar, 302-303)

Imam Abu Hanifah said: "No one from amongst His creation is compelled to disbelieve, nor to have faith. Rather, He created them individually, and Iman and Kufr are the actions of the servants. And Allah (Jalla Jalaluhu) knows the one who disbelieves as a disbeliever during his condition of disbelief, so when he believes after that, then He knows him as a believer, and He loves the one whom He knows to change." (al-Fiqhu'l-Akbar, 303)

Statements in regards to Iman

Imam Abu Hanifah said: "And Iman (faith) is iqraar (affirmation) and Tasdiq (attestation)." (al-Fiqhu'l-Akbar, 304)

Imam Abu Hanifah said: "Iman is affirmation with the tongue, and attestation in the heart, and affirmation alone cannot be Iman." (Kitaabu'l-Wasiyyah, 2)

Imam Abu Hanifah said: "And Iman does not increase, nor does it decrease." (Kitaabu'l-Wasiyyah, 3)⁵

Statements concerning the companions

Imam Abu Hanifah said: "We do not mention anyone from amongst the companions⁶ of Rasulullah (sallallaahu alayhi wa sallam), except with goodness." (al-Fiqhu'l-Akbar, 304)

Imam Abu Hanifah said: "And we do not declare ourselves free from anyone from amongst the companions of Rasulullah (sallallaahu alayhi wa sallam), nor do we attach ourselves to one of them, to the exclusion of another." (al-Fiqhu'l-Absat, 40)

Imam Abu Hanifah used to say: "The stay of one of them with Rasulullah (sallallaahu alayhi wa sallam) for one hour is better than the righteous action of one of us done throughout his lifetime, even if it is long." (Manaaqib Abi Hanifah, 76)

Imam Abu Hanifah said: "And we affirm that the most excellent of the people after our Prophet, Muhammad (sallallaahu alayhi wa sallam), is Abu Bakr as-Siddiq (radiyallahu anh), then Umar (radiyallahu anh), then Uthman (radiyallahu anh), then Ali (radiyallahu anh)." (al-Wasiyyah, 14)

Imam Abu Hanifah said: "The most excellent of the people after Rasulullah (sallallaahu alayhi wa sallam) are Abu Bakr (radiyallahu anh) and Umar (radiyallahu anh) and Uthman (radiyallahu anh) and Ali (radiyallahu anh). And we refrain from all of the companions of Rasulullah (sallallaahu alayhi wa sallam), except when mentioning them in a beautiful manner." (an-Nuru'l-Laami)

Prohibition from Kalaam and controversies in the religion

Imam Abu Hanifah said: "The people of desires in al-Basra are many, and I entered it twenty odd times, sometimes I stayed there for a year or more, or less, under the impression that the science of Kalaam (rhetoric) was the greatest of sciences." (al-Kurdi, Manaaqib Abi Hanifah, 137)

Imam Abu Hanifah said: "I used to look into Kalaam, to the extent that I became highly-skilled in it, fingers were pointed at me in regards to it. And I used to sit close to the circle of Hammaad Ibn Abi Sulayman. So a woman came to me, so she said: A man has a slave-woman, he wishes to set her free according to the Sunnah, how should he set her free? So I did not know what to say, so I commanded her to ask Hammaad, then she must return and inform me. So she asked Hammaad, so he said: He should set her free whilst she is free from menstrual periods, and complete the freeing process, then leave her until she has gone through two menstrual cycles. So when she has performed ghusl (ritual bathing), then she becomes permissible for him to marry. So she returned to me, so I said: I have no need for Kalaam, and I took my shoes, so I sat with Hammaad." (Tarikh al-Baghdad, 13/333)

Imam Abu Hanifah said: "May Allah curse Amr Ibn Ubaydah, for verily he opened up for the people a path to Kalaam in that which does not benefit them in terms of Kalaam." (al-Harawi, Dhammu'l-Kalaam, 2831)

A man asked him saying: "What do you say about the Kalaam that he relates to the people about the nonessential characteristics (al-a'raad) and the bodies (al-ajsaam)? So he said: These are philosophical statements. Stick to the athar (narration), and the path of the Salaf⁷ and beware of all newly invented affairs, for verily they are innovations." (Dhammu'l-Kalaam, 194)

Hammaad Ibn Abi Hanifah said: "My father -may Allah have mercy upon him- entered upon me one day, and with me were a group from the people of Kalaam, and we were arguing at a door. So when I heard him approaching the house, I went out to him. So he said to me: O Hammaad! Who is with you? I said: So and so, and so and so, such and such, and such and such, and I named to him those who were with me. So he said to me: O Hammaad! Leave alone al-Kalaam (theological rhetoric). And my father was not a man who mixed things up, nor was he from amongst those people who commanded something, then prohibited it. So I said to him: O father! Did you not used to command me with it? He said: Yes! O son of mine! And today I prohibit you from it. I said: And why is that? So

he said: O my son! Verily these retarded ones are from the people of Kalaam, from amongst those who you will see that they used to be upon one word and one religion, until Shaytan came between them. So now you find amongst them enmity and differing, so be upon clarity..." (al-Makki, Manaaqib Abi Hanifah, 183-184)

Abu Hanifah said to Abu Yusuf: "Beware of speaking to the common-folk about the foundations of the religion by way of Kalaam, since they blindly follow you, so they will become pre-occupied with that." (al-Makki, Manaaqib Abi Hanifah, 373)

Aboo Yoosuf, the companion of Aboo Haneefah said, "Whoever sought knowledge by kalaam (theological rhetoric) will turn a heretical apostate," [reported by Ibn Qudaamah in his Burhaan fee Bayaanil-Qur'aan]

Ahaadeeth

Muhammad ibn al-Hasan ash-Shaybaanee (d. 189H), the companion of Aboo Haneefah said, "All the Fuqahaa, from the east to the west are agreed upon, (the obligation of having faith in the Qur'aan and the ahaadeeth which the reliable and trustworthy narrators have come with it from the Messenger of Allaah (sallallahu alaihi wasallam) in describing the Lord, the Mighty and the Majestic, without explaining them (tafseer) or likening them to the creation (tashbeeh). So whoever explains anything from them today, then he has departed from that which the Prophet (sallallahu alaihi wasallam) and his Companions were upon, for verily, they did not explain them but they gave verdicts with whatever is in the Book and the Sunnah and then they remained quiet. So whoever speaks with the saying of Jahm (ibn Safwaan) then he has separated from the Jamaa'ah since he (Jahm) describes Him (Allaah) with nothingness." [Reported by al-Laalikaa'ee in Sharh Usoolil-I'tiqaad, 3/432.]

Footnotes

¹⁻ Rasulullah (sallallaahu alayhi wa sallam) said: "Whoever swears by other than Allah, then he has indeed disbelieved and committed Shirk." (Abu Dawud; Tirmidhi; Imam Shawkani, Naylu'l-Awtaar, 8/257) And Rasulullah (sallallaahu alayhi wa sallam) said about the statement: "What Allah wills and what you will. Do you make me one to be called upon along with Allah? Say: What Allah alone wills." (Bukhari, al-Adabu'l-Mufrad; Ahmad, Musnad; Nasa'i, al-Amalu'l-Yawm wa'l-Laylah; Ibn Maajah)

²⁻ It was hated by Imam Abu Hanifah and Muhammad Ibnu'l-Hasan that a man say in his supplication: "O Allah, verily I ask you by a juncture of honour from Your throne, despite the absence of a text to permit it. As for Abu Yusuf, then indeed he permitted it due to a text from the Sunnah, wherein it was reported that

Rasulullah (sallallaahu alayhi wa sallam) said in his supplication: "O Allah, verily I ask you by the junctures of honour from Your throne, and by the utmost degree of mercy from your Book." (Bayhaqi, Book of Supplications; Nasbu'r-Raayah, 4/282) Three reproachable affairs are found in the isnaad: Dawud Ibn Abi Asim did not hear from Ibn Mas'ud (radiyallahu anh); Abdu'l-Malik Ibn Jarir is a mudallis and he possesses irsaal; Umar Ibn Haarud was accused of lying. Due to that, Ibnu'l-Jawzi, said: "This Hadith is fabricated without a doubt, and its isnaad is futile." (al-Binaayah, 9/382; Tahdhibu't-Tahdhib, 3/189; 6/405; 7/501)

³⁻ Mullaa Ali al-Qaari al-Hanafi (d1014H) writes, clarifying the creed of Imam Abu Hanifah, after mentioning the fatuous narration of Imam Malik: "Istawaa is known, but how is unknown."; "Likewise, our great Imam (i.e., Abu Hanifah) has the same stance as this position (of Imam Malik), and the same is the case with every Ayah and Hadith from the Mutashaabihaat (unclear ayat) such as hand, eye, face and other than these from the attributes. So the meanings of the attributes are known, as far as the modality is concerned, then this is not known; because the understanding of 'how' is branched onto the knowledge of the modality of the Dhaat (essence of Allah) and its reality. Therefore, if this (knowledge of the modality of the Dhaat of Allah) is unknown, how can the modality of the attributes be understood? The safe and beneficial conclusion in this regard is that Allah (azza wa jall) be described with what He has described Himself and with what His Messenger (sallallaahu alayhi wa sallam) has described Him without Tahrif (distortion), ta'til (divesting Allah of the attribute), without takyif (asking how) and tamthil (resemblance). Rather, the names and attributes are established for Him, and resemblance to the creation is negated. So your establishment would be free from Tashbih (resemblance), whilst your negation would be free from ta'til (denial). Whoever negates the reality of istiwaah has thereby divested (Allah of an attribute), and whoever makes a resemblance for Him to the istiwaah of the creation is a Mushabbih. But whoever says, 'Istiwaah' without any likeness for Him, he is upon Tawhid and free from any blame." (Ali al-Qaari, Mirqaatu'l Mafaatih Sharh Mishkaatub Masaabih, 8/251)

⁴⁻ Ibn Abi'l-Izz said in discussion of the concept of Wahdatu'l-Wujud (oneness of being): "So verily the deniers of Allah's attributes enter the denial of the attributes (into) the mining of Tawhid, as jahm Ibn Safwaan and his followers. For verily they say: Affirming the attributes necessitates that al-Waajib (i.e., Allah) is numerous. And this statement is known by necessity to be corrupt. For verily the affirmation of a thing in an abstract sense from all of the attributes means one cannot picture it existing outside of that. And the mind will only be left thinking that it does not exist, and that is the most extreme form of ta'til (denial). And this statement has led people to statements of Allah being everywhere and in everything. And this is worse than the disbelief of the Christians. For verily the Christian specified it to the Messiah, but these people use it universally on all of the creation. And from the implications of this kind of Tawhid: is the belief that Fir'awn and his people completed Iman, knowing Allah in reality. And from its implications: is that the worshippers of idols are on truth and reward, and verily they only worship Allah and not other than Him. And from its implications: is that there is no difference between forbiddance, and permissibility, between the mother, and the sister, and the strange woman. And there is no difference between water and khamr (intoxicants), and adultery and marriage. And it implies that everything is from one source. No, rather He is that one source. And from its implications: is that the Prophets were oppressive to their nations. And Allah is far above what they say, a great Highness!" (Ibn Abi'l-Izz, Sharhu't-Tahawiyyah, 301)

⁵⁻ His statement in denial of the increase of Iman and its decrease, and his statement in labeling Iman, and stating that it is attestation in the heart and affirmation with the limbs, and that the action is left out of the

reality of Iman. This statement of his is what separates between the Aqidah (creed) of Imam Abu Hanifah in regards to Iman, and the Aqidah of the rest of the scholars of Islam such as Malik, ash-Shaafi'i, Ahmad, Ishaq, Bukhari, and other than them, and the truth is with them. The statement of Imam Abu Hanifah is in opposition to the correct position, but he gets a reward either way. Indeed it has been mentioned by Ibn Abdu'l-Barr and Ibn Abi'l-Izz that Imam Abu Hanifah retracted this statement, and Allah knows best. (Ibn Abdu'l-Barr, at-Tamhid, 9/247; Ibn Abi'l-Izz al-Hanafi, Sharhu'l-Aqidati't-Tahawiyyah, 359)

⁶ Rasulullah (sallallaahu alayhi wa sallam) said: "You will not cease to be upon goodness as long as there are amongst you those who saw me and accompanied me. By Allah! You will not cease to be upon goodness as long as there are amongst you those who saw those who saw me and accompanied me." (Ibn Abi Shaybah, al-Musannaf, #3427; Ibn Hajar, Fathu'l-Bari, 1/7) Bukhari said: "Whoever from amongst the Muslims accompanied the Prophet (sallallaahu alayhi wa sallam) or saw him, then he is from amongst his companions." (Sahih al-Bukhari) Imam Nawawi said: "The correct position is that whoever accompanied Rasulullah (sallallaahu alayhi wa sallam), then that person is from his companions." (Sharh Sahih Muslim, 16/85) And Ibn Kathir said: "The fact that just seeing him is enough for one to be called a companion is clearly stated by Bukhari, Abu Zur'ah and others who have written books in regards to the names of the companions; such as Ibn Abdu'l-Barr, Ibn Mandah, Abu Musa al-Madani, Ibnu'l Athir..." (Mukhtasar Ulumu'l-Hadith, 174) Ibn Hajar said: "The most correct of what I have come across is that a companion is one who met Rasulullah (sallallaahu alayhi wa sallam) whilst believing in him, and died as a Muslim. So that includes one who remained with him for a short time, and those who narrated from him and those who did not, and those who saw him but did not sit with him and those who could not see him due to blindness." (al-Isaabah, 1/4-5)

⁷ When this word (i.e., Salaf) occurs in the language, it shows what has past and preceded in Ilm and Iman and fadl (virtue) and ihsaan (goodness). Ibnu'l Mandhur said: "And the Salaf are whomever preceded from your fathers and your close families, and those who are above you in age and virtue. And the first generation is named as such, and the tabi'in (the second generation) and the Salafu's-Saalih (righteous predecessors)." (Lisaanu'l-Arab, 9/159) This is the statement of Rasulullah (sallallaahu alayhi wa sallam) to his daughter Fatimah az-Zahra (radiyallahu anha): "So verily I am the best predecessor (Salaf) for you." (Muslim) It is ruwiya (related) from Rasulullah (sallallaahu alayhi wa sallam) that he said to his daughter Zaynab (radiyallahu anha): "Keep close to our righteous predecessor (salafinaa saalih), Uthman Ibn Madh'awn." (Ahmad, Musnad; Ibn Sa'd, at-Tabaqaat, 8/37) Ajurri said: "And follow the path of your salafina's-saalih (righteous predecessors), for verily sufficient for you is that which was sufficient for them." (Ajurri, ash-Shari'ah, 58) Shaykhu'l-Islam Ibn Taymiyyah said: "There is no blame upon the one who makes apparent the Madhhab (way) of the Salaf and affiliates himself with it and attaches himself to it. Rather, it is obligatory to accept that from him by agreement, for verily the Madhhab of the Salaf is nothing but the truth." (Majmu al-Fatawa, 1/149) And he also said: "Verily a sign of the Ahl-Bid'ah (people of innovation) is that they leave off the ascription to the Salaf." (Majmu al-Fatawa, 4/100) Imam adh-Dhahabi quotes Imam Daraqutni as saying: "There is nothing more hated by me than ilmu'l-Kalaam (the knowledge of rhetoric)...A man should never enter into ilmu'l-Kalaam, nor argumentation and lie should never delve deeply into these things, rather he should be salafi." (Siyar A'laamu'n-Nubalaa, 16/467)

al-Fiqh al-Akbar by Imam Abu Hanifah

[Although the chain of narration of this text is not authentic but still it is said that it represents the creed of Abu Hanifah]

In the Name of Allah the Compassionate, the Merciful

The root of the affirmation of Allah's unity, and that which is correct conviction, consists of this, that one says:

1- I believe in Allah, and His angels, and His books, and His messengers, and resurrection after death, and that the good and evil of destiny are from Allah Most High. I believe too in the accounting and the scales, hell and paradise. All the foregoing is reality.

2- Allah is One, not in a numerical sense, but in the sense that He has no partner: "Say: He is God, One; God the Eternally Subsistent and Besought; He begets not, nor was He begotten; and there is none like unto Him." He resembles nothing among His creation, nor does anything among His creation resemble Him.

He has been, unceasing, and He is, unceasing, with His names and attributes, both those relating to His Essence and those relating to His acts. As for those relating to His Essence, they are life, power, knowledge, speech, hearing, sight, and will. As for those relating to His acts, they are creativity, sustenance, originating and fashioning ex nihilo, making, and other active attributes. He has been, unceasing, and He is, unceasing, with His attributes and names; neither attribute nor name was created. He has always and unceasingly been a knower, by virtue of His knowledge, and His knowledge is a pre-eternal attribute. He has always and unceasingly been powerful, by virtue of His power, and His power is a pre-eternal attribute. He has always and unceasingly been speaking by virtue of His speech and His speech is a pre-eternal attribute. He has always and unceasingly been a creator, by virtue of His creativity, and His creativity is a pre-eternal attribute. He has always and unceasingly been an agent, by virtue of His activity, and His activity is a pre-eternal attribute; the object of His activity is creation, and His activity is uncreated. His attributes existed in pre-eternity, without being created or called into existence at a particular moment. Whoever says that they are created or summoned into existence at a particular moment, or is uncertain about the attributes and doubts them, is an unbeliever in Allah Almighty.

3- The Qur'an is the Word of Allah Almighty, written on collections of leaves (masahif), preserved in men's hearts, recited on men's tongues, and sent down to the Prophet, upon whom be Allah's peace and blessings. Our uttering of the Qur'an is created, and our recitation of the Qur'an is created, but the Qur'an itself is uncreated.

That which Allah Almighty mentions in the Qur'an as a narration from Musa (alayhi's-salam) and other of the prophets and also from the Pharaoh and Iblis, all of it is Allah's word, and constitutes a report concerning them. Allah's word is uncreated. It is the Qur'an which as the word of Allah Most High is uncreated, not their words, Musa (alayhi's-salam) heard the Word of Allah Almighty, as Allah Almighty says: "Allah addressed Musa in speech." Thus Allah Almighty was the speaker, and Musa (alayhi's-salam) did not speak. Allah Most High was a creator in pre-eternity, even without having brought creation into existence: "There is naught like unto Him; He is All-Hearing, All-Seeing." When Allah addressed Musa He did so with His word that was, like all of His attributes, an attribute

existing from pre-eternity, unlike the attributes of created beings.

4- Allah knows, but not as we know; He has power, but not as we have power; He sees, but not as we see; He hears, but not as we hear; and He speaks, but not as we speak. We speak by means of the speech organs and sounds, whereas Allah Most High speaks with neither organs nor sounds. Sounds are created, and the word of Allah Most High is uncreated. He is a thing, but unlike other things; by saying "thing," we intend merely to affirm His reality. He has neither body nor substance, neither accidental property nor limit, neither opposite nor like nor similitude. He has a hand, a face, and a self (nafs); the mention that Allah most High has made of these in the Qur'an has the sense that these are among His attributes, and no question can be raised concerning their modality (bila kayf). It cannot be said that His hand represents His power or His bestowal of bounty, because such an interpretation would require a negation of an attribute. This is the path taken by the Qadarites and the Mu'tazilites (two theological sects in early Islam that deviated from the path of Ahlus-Sunnah) Rather, His hand is an attribute, of unknowable modality, in the same way that His anger and pleasure are two attributes of unknowable modality Allah Most High created things out of nothing, and He had knowledge of them in pre-eternity, before their creation.

5- He it is Who determined and predestined all things. Nothing exists in this world or hereafter except by His will, His knowledge, His determining and predestining, and except it be written on the Preserved Tablet (al-Lawh al-Mahfuz). He inscribed everything there in the sense of description, not that of foreordaining. Determining, predestining and will are pre-eternal attributes of unknowable modality. Allah Most High knows the non-existent, while in its state of non-existence, to be non-existent, and He knows too how it will be when He brings it forth into being. Allah Most High knows the existent, while in its state of existence, to be existent, and He knows too how will be its evanescence. Allah knows the one who is standing, and when he sits then Allah knows him to be sitting, without any change being produced thereby in Allah's knowledge, or any new knowledge accruing to Him. For change and alteration occur only in created beings.

6- Allah Most High created creation free of both belief and unbelief, and then He addressed His creation with commands and prohibitions. Some men disbelieved through active denial and rejection of the truth by virtue of being abandoned by Allah Most High. Others believed through active assent and affirmation, by virtue of the succor of Allah Most High. He brought forth the progeny of Adam (alayhi's-salam) from his loins in the form of particles, and appointed for them an intelligence. He then addressed them and commanded them unto belief and forbade them disbelief. They assented to His dominicality, this being a form of belief appropriate to them, and thus it is that they are born in the possession of a primordial nature disposed to belief.

Whoever disbelieves thereafter is therefore changing and altering that primordial nature, and whoever believes and assents is conforming and strengthening it. None of His creation has been constrained either to disbelieve or to believe; Allah created men not as believers or non-believers, but rather as persons. Belief and disbelief are acts of Allah's worshipers. Allah Most High knows the unbeliever, in his state of unbelief, to be an unbeliever, and if he thereafter becomes a believer, then Allah knows him to be a believer in a state of belief, without any change occurring thereby in His knowledge or attributes.

All deeds of Allah's servants, both of commission and omission, are in truth acquired by them; Allah Most High is their creator. All of them take place by His will, knowledge, determining and predestining. Obligatory acts of obedience and worship take place by the command, love, satisfaction, knowledge, will, determining and predestining of Allah Most High, and all facts of sinful rebellion take place by His knowledge, determining, and predestining and will, but not by His love, satisfaction and command.

7- The Prophets, peace and blessings be upon them, are free of all sins, major and minor, of unbelief, and of all that is repugnant. It may be, however, that they commit insignificant lapses and errors. Muhammad the Messenger of Allah (sallallahu alayhi wa sallam) is His Prophet, His Bondsman, His Messenger and His Chosen One. He never worshiped idols, he never assigned partner to Allah, even for an instant, and he never committed a sin, major or minor.

8- The most virtuous of all men after the Messenger of Allah (sallallahu alayhi wa sallam) are Abu Bakr as-Siddiq (radiyallahu anh); then Umar ibn al-Khattab (radiyallahu anh); then Uthman ibn Affan (radiyallahu anh); then Ali ibn Abi Talib (radiyallahu anh). They were all steadfast in the truth, with the truth, and we proclaim our allegiance to all of them. We make only good mention of all of the Companions of the Messenger of Allah (sallallahu alayhi wa sallam).

9- We do not proclaim any Muslim an unbeliever on account of any sin, however great, unless it be that he regards his sin as permissible. Nor does he forfeit the name of belief; we continue to call him a believer in essence. It is possible to be a sinful believer without being an unbeliever.

The wiping of the feet when covered, by way of ablution, is a Sunnah (under conditions specified by the Fuqaha). Tarawih prayer in the month of Ramadan is similarly a Sunnah. It is permissible to pray behind any believer, pious or sinful. We say neither that sins do not harm the believer, nor that they cause him to remain indefinitely in hell, even if he leaves the world in a state of sin.

10- We do not say, like Murji'ites, that our good deeds are accepted by Allah, and our evil deeds forgiven by Him. Rather we say that the matter is to be clarified and expounded as follows: whoever performs a good deed in accordance with all requisite conditions, free of all corrupting deficiencies and nullifying concerns, and does not then cancel his deed with unbelief or apostasy at any time before his death, Allah Almighty will not cause his deed to be wasted; rather He will accept it and bestow reward for it. As for evil deeds—other than the assigning of partners to Allah and unbelief—for which the believer does not offer repentance before his death, the will of Allah Almighty may elect either to chastise their author or to forgive him, without chastising him in Hellfire. Hypocrisy and arrogance in any deed annul its reward.

11- Miraculous signs (mu'jizat) bestowed on the Prophets are established as true, and so too ennobling wonders (karamat) made manifest through the saints (Awliya). As for apparently miraculous and wondrous deeds performed by Allah's enemies, like Iblis, the Pharaoh and the Dajjal, whatever is mentioned in tradition as having been performed by them in future, is neither miraculous nor wondrous. Rather it is a question of their needs being fulfilled by Allah Most High; this he does in order to lead them toward destruction and to chastise them, but they are deceived. They increase in rebelliousness and unbelief. All of the foregoing is possible and contingent on

Allah's will.

12- Allah Most High was a Creator before He created, and a Provider before He bestowed provision. Allah Most High will be seen in the Hereafter, visible to the believers in Paradise with their corporeal vision. This we say without any implication of anthropomorphism, or any notion of quality or quantity, for there is not a fixed distance between Him and His creation (to permit any comparison).

13- Belief means assent and affirmation. There is no increase or decrease with respect to the content of belief, whether for angels or men, but only with respect to degrees of certainty and affirmation. The believers are equal in what they believe and in their assertion of the divine unity, but enjoy differing degrees of excellence with respect to their deeds.[see footnote5 above]

Islam is surrender and submission to the commands of Allah Most High. There is a lexical distinction between belief (Iman) and Islam, but there is no belief without Islam, and Islam cannot be conceived of without belief. They are like the outer and inner aspect of a thing (that is inseparable). Religion (Din) is a name applied to both belief and Islam, and indeed to all divine codes.

We know Allah as it is fitting for us to know Him through His description of himself in His Book, with all His attributes; but none is able to worship Allah Most High as He deserves to be worshiped and as is fitting for Him. Rather man worships Allah Most High in accordance with His Command, as promulgated in His Book and the Sunnah of His Messenger (sallallaahu alayhi wa sallam). Although believers are equal in so far as they believe, they differ with respect to knowledge, certainty, reliance, love satisfaction, fear, hope. [see footnote5 above]

14- Allah Most High is both generous and just toward His bondsmen, bestowing on them in his liberality a reward far in excess of what they deserve. He requites them for their sins because of His justice, and forgives them because of His generosity. The intercession of the Prophets, upon whom be blessings and peace, is a reality, and in particular that of our Prophet (sallallaahu alayhi wa sallam) for sinful believers and for those who have committed major sins and are deserving of requital is a firmly established reality. The weighing of deeds in the balance on the Day of Resurrection is similarly a reality; the pool of the Prophet (sallallaahu alayhi wa sallam) is a reality; retribution among enemies on the Day of Resurrection through the redistribution of good deeds is a reality. If they have no good deeds, then the burden of evil deeds is redistributed; this too is a reality.

Paradise and Hell are created and existing today, and shall never vanish. The houris shall never vanish, and the requital exacted by Allah Almighty and the reward bestowed by Him shall never cease.

Allah Most High guides whomsoever He wills out of His generosity, and He leads astray whomsoever He wills out of His justice. Allah's leading man astray consists of His abandoning him, and the meaning of Allah's abandoning man is not impelling him to do that which is pleasing to Him. All this is determined by His justice.

It is not permissible for us to say: "Shaytan steals belief from man with violence and coercion."

Rather we say: "Man himself abandons belief, and when he has abandoned it, then Shaytan snatches it from him."

The interrogation by Munkir and Nakir is a reality; the return of the spirit to the body in the tomb is a reality; the pressing in upon man of the tomb is a reality; Allah's punishment of all unbelievers and some Muslims is a reality.

All of the attributes of Allah Most High (may His name be glorified and his attributes be exalted!) may be mentioned by the Ulama in languages other than Arabic, with the exception of yad (hand). Thus we may say "the face of Allah" may He be exalted and glorified, without any implication of anthropomorphism or of a particular modality.

Closeness to Allah Most High and remoteness from Him do not refer to any spatial distance, great or small, nor do they refer to the nobility or humility of man in His sight. Rather the one obedient to Him is close to him, in indefinable fashion. Closeness, remoteness approaching all in fact refer to Allah's action towards man (i.e., it is not man who in the strict sense defines relation to Allah; it is rather Allah who determines that relation). Proximity to Allah in Paradise and standing before Him are similarly realities of indefinable modality.

The Qur'an was sent down to His Messenger (sallallaahu alayhi wa sallam) and it is that which is now inscribed on collections of leaves. The verses of the Qur'an, insofar as they are all the Word of Allah, are equal in excellence and magnificence; some, however, enjoy a special excellence by virtue what they mention, or the fashion in which they mention it. The Throne Verse, for example, enjoys excellence on both counts: what it mentions –splendor, magnificence and other attributes of Allah– and the way in which it mentions it. Other verses have no excellence on account of what they mention –for example, those containing narratives of unbelievers– but only on account of the way in which they mention it. Similarly, all the names and attributes are equal in their magnificence and excellence; there is no difference among them.

If someone experiences difficulty with the subtleties of the science of divine unity, it is incumbent upon him to believe (without further investigation) what is correct in the sight of Allah Most High until he finds a scholar to consult. He should not delay in seeking such a scholar, for hesitation and suspension of judgment may result in unbelief.

The narration of the Mi'raj (by Rasulullah) is true, and whoever rejects it is misguided and an innovator.

The emergence of the Dajjal and of Gog and Magog is a reality; the rising of the sun in the West is a reality; the descent of Isa (alayhi's-salam) from the heavens is a reality; and all the other signs of the Day of Resurrection, as contained in authentic traditions, are also established reality.

And Allah guides to his Path whomsoever He wills.

Imam Malik Ibn Anas (d.179H)

Statements concerning Tawhid

1- Imam Shaafi'i said: "Malik was asked about Kalaam and Tawhid, so Malik said: It is foolishness to think about Rasulullah (sallallaahu alayhi wa sallam) that he taught this Ummah about istinja (cleaning after relieving oneself), but he did not teach them Tawhid¹. And Tawhid is what Rasulullah (sallallaahu alayhi wa sallam) said: "I was commanded to fight the people until they say: There is no deity worthy of worship besides Allah." (Bukhari; Muslim; Nasai; Abu Dawud) So whatever is protected by it of wealth and blood is the reality of Tawhid." (Dhammu'l-Kalaam, qaaf/210)

2- Walid Ibn Muslim said: "I asked Malik and ath-Thawri (d161H) and al-Awzai (d157H) and al-Layth Ibn Sa'd about the narrations concerning the sifaat (attributes). So they all said: Pass them on as they have come." (Daraqutni, as-Sifaat, 75; Ajurri in ash-Shari'ah, 314; Bayhaqi, al-I'tiqaad, 118; Ibn Abdu'l-Barr, at-Tamhid, 7/149)

3- Ibn Abdu'l-Barr said: "Malik was asked: Will Allah be seen on the Day of Judgment? So he said: Yes, Allah says: "And some faces shall be shining and radiant upon that day, looking at their Lord." (al-Qiyamah 75/22) And He (subhanahu wa ta'ala) said about another people: "No! Verily they shall be veiled from their Lord upon that day." (al-Mutaffifin 83/15)." (at-Inqitaa, 36)

4- Ibn Naafi² and Ashhab (Ibn Abdu'l-Aziz Ibn Dawud al-Qaysi Abu Umar al-Misri), said, when one of them increased upon the other: "O Abaa Abdullah! "And some faces shall be shining and radiant upon that day, looking at their Lord." will they be looking towards Allah? He said: Yes, with these two eyes of his. So I said to him: So verily there are a people who say he will not be looking at Allah, that 'looking' means looking at the reward. He said: They have lied, rather, he will look at Allah. Have you not heard the statement of Musa (alayhi's-salam): "Lord, I wish to look at You." (al-A'raf 6/143) So do you feel that Musa (alayhi's-salam) would ask his Lord for something foolish? So Allah said: "You will not be able to see Me." (al-A'raf 6/143) It refers to this world, because it is a state of non-existence, and he cannot look at what remains with that which no longer exists. So therefore, they will arrive at the Hereafter looking at what remains with that which also remains. And Allah said: "No! Verily they will be veiled from their Lord upon that day." (al-Mutaffifin 83/15)." (Qadi Iyaad, Tartibu'l-Madaarik, 2/42)

5- Ja'far Ibn Abdullah said: "We were with Malik Ibn Anas, so a man came, so he said: O Aba Abdullah: "The Most Merciful has ascended above His Throne." (Ta-Ha 20/5) How has He ascended? So anger came over Malik, such that no affair like this had ever caused to come over him. So he looked towards the earth and scratched with his cane in his hand, until he raised his hand and wiped the sweat from his forehead, tossed the cane aside, and said: The kayf (modality) of it cannot be

comprehended by the intellect, and al-istiwa (ascent) is not unknown³, and having faith in it is obligatory, and the question concerning it is an innovation. And I think that you are a person of innovation, and he commanded him to leave." (Abu Nu'aym, al-Hilyah, 6/325-326; Sabuni, Aqidatu's-Salaf wa Ashaabu'l-Hadith, 17-18; Ibn Abdu'l-Barr, Tamhid, 7/151; Bayhaqi, al-Asmaa wa's-Sifaat, 408; Ibn Hajar, Fathu'l-Bari, 13/406-407; adh-Dhahabi, al-Uluww, 103)

6- Yahya Ibnu'r-Rabi said: "We were with Malik Ibn Anas and a man entered upon him, so he said: O Aba Abdullah! What do you say about the one who says that the Qur'an is created? So Malik said: A heretic (zindiq)⁴, so fight him. So he said: O Aba Abdullah! I have only mentioned speech that I heard. So he said: I did not hear it from anyone, I only heard it from you, and how great is this statement." (Abu Nu'aym, al-Hilyah, 6/325; al-Lalika'i, Sharh Usoulu'l-I'tiqaad Ahlu's-Sunnah wa'l-Jamaa'ah, 1/249; Qadi Iyaad, Tartibu'l-Madaarik, 1/460)

7- Abdullah Ibn Naafi said: "Malik Ibn Anas used to say: Whoever says that the Qur'an is created, he must be beaten painfully and repressed until he repents." (Ibn Abdu'l-Barr, al-Inqitaa, 35)

8- Abdullah Ibn Naafi also said: "Malik said: Allah is fi's-samaa (above the sky)⁵ and His knowledge is in every place." (Abu Dawud, Masaa'il al-Imam Ahmad, 263; Ibn Abdu'l-Barr, Tamhid, 7/138)

Statements concerninh al-Qadar

9- Abdullah Ibn Wahb al-Qurashi said: "I heard Malik saying to a man: Did you ask me yesterday about al-Qadar? He said: Yes! He said: Verily Allah (Jalla Jalaluhu) said: "And if We had wished, We could have given each person his guidance. However, the Word from Me took place that I will fill Hell with Jinn and mankind together." (as-Sajdah 32/13) So there is no escape from that which Allah the Exalted has stated." (Abu Nu'aym, al-Hilyah, 6/326)

10- Qadi Iyaad said: "Imam Malik was asked about the Qadariyyah: Who are they? He said: The one who says: Sins are not created. And likewise, he said about the Qadariyyah: These are those who say that the faculty of istitaa'ah (capability) is with them, if they wish, they will obey, and if they wish, they will disobey." (Qadi Iyaad, Tartibu'l-Madaarik, 2/48; Sharh Usoulu'l-I'tiqaad Ahlu's-Sunnah wa'l-Jamaa'ah, 2/801)

11- Sa'id Ibn Abdu'l-Jabbar said: "I heard Malik Ibn Anas saying: My view concerning their (i.e., the Qadariyyah) is that they should be made to repent, so that they can repent, and if not, they should be fought." (Ibn Abi Asim, as-Sunnah, 1/87-88; Abu Nu'aym, al-Hilyah, 6/326)

12- Ibn Abdu'l-Barr said: "Malik said: I have not seen anyone from amongst the people of al-Qadar, except that he is dim-witted, light-headed and trivial." (Ibn Abdu'l-Barr, al-Inqitaa, 34)

13- Marwaan Ibn Muhammad at-Tatari said: "I heard about Malik Ibn Anas being asked about marriage to a qadari. So he recited: "And verily a believing slave is better than an idolator." (al-Baqarah 2/221)." (Ibn Abi Asim, as-Sunnah, 1/88; Abu Nu'aym, al-Hilyah, 6/326)

14- Qadi Iyaad said: "Malik said: It is not permissible to accept the testimony of the qadari who calls (to his innovation), nor the Khariji, nor the Raafidi." (Qadi Iyaad, Tartibu'l-Madaarik, 2/47)

15- Qadi Iyaad also said: "Malik was asked about the people of Qadar, should we refrain from their speech? He said: Yes, if what he is upon is known, and he said in another narration: Prayer is not to be performed behind them, nor is the Hadith to be accepted from them, and if you encounter them at a seaport, then throw them out from it." (Qadi Iyaad, Tartibu'l-Madaarik, 2/47)

Statements concerning Iman

16- Abdu'r-Razzaq Ibn Hammam said: "I heard Ibn Kharij (Abdu'l-Malik Ibn Abdu'l-Aziz Ibn Kharij ar-Rumi al-Amawi) and Sufyan ath-Thawri and Ma'mar Ibn Raashid and Sufyan Ibn Uyaynah and Malik Ibn Anas saying: Iman (faith) is statement and action, it increases and decreases." (Ibn Abdu'l-Barr, al-Inqita, 34)

17- Abdullah Ibn Naafi said: "Malik Ibn Anas used to say: Iman is statement and action." (Abu Nu'aym, al-Hilyah, 6/327)

18- Ashhab Ibn Abdu'l-Aziz said: "Malik said: So the people stood to pray in the direction of Baytu'l-Maqdis (i.e., Masjidu'l-Aqsa) for sixteen months, then they were commanded to face the Baytu'l-Haraam (i.e., Masjidu'l-Haraam), so Allah (azza wa jall) said: "And never would Allah have caused you to lose your faith." (al-Baqarah 2/143) This means: Your prayers towards Baytu'l-Maqdis. Malik said: And it is with this that I reply to the statement of the Murji'ah that the prayer is not from Iman." (Ibn Abdu'l-Barr, al-Inqita, 34)

Statements concerning the Companions

19- Abdullah al-Anbari said: "Malik Ibn Anas said: Whoever finds fault in anyone from amongst the Companions of the Messenger (sallallaahu alayhi wa sallam), or he has rancor towards them in his heart, then he has no right to a share in the booty of the Muslims. Then he recited: "And those who came after them saying: O Lord! Forgive us and our brothers who have preceded us in faith, and put not in our hearts any hatred towards those who have believed. Our Lord! You are indeed full of kindness, Most Merciful." (al-Hashr 59/8) So whoever finds fault with them, or has rancor in his heart towards them, then he has no right to a share in the booty." (Abu Nu'aym, al-Hilyah, 6/327)

20- Walid az-Zubayr (Abdullah Ibn Naafi Ibn Thaabit Ibnu'z-Zubayr Ibnu'l Awwam, Mus'ab Ibn Abd'Allah Ibn Mus'ab) said: "We were with Malik, so they mentioned a man who used to find fault

with the Companions of Rasulullah (sallallaahu alayhi wa sallam), so Malik recited this Ayah: "Muhammad is Rasulullah, and those who are with him are very harsh...So they may enrage through them (the Companions) the disbelievers." (al-Fath 48/29) So Malik said: Whoever possesses anger in his heart towards the Companions of Rasulullah (sallallaahu alayhi wa sallam), then indeed this Ayah applies to him." (Abu Nu'aym, al-Hilyah, 6/327)

21- Ashhab Ibn Abdu'l-Aziz said: "We were with Malik when a man from amongst the Alawiyin⁶ stood against him, and they used to come to his gatherings. So he called out to him: O Abaa Abdullah! So Malik looked to him, and there was not just anyone whom he would have answered, from many of those whom he looked to with his head. So at-Talibi said to him: I wish to make you a proof in regards to what is between myself and Allah. When I stand before Him and He asks me, I will say: Malik said it to me. So he said to him: Speak. So he said: Who is the best of the people after Rasulullah (sallallaahu alayhi wa sallam)? He said: Abu Bakr (radiyallahu anh). The Alawi said: Then who? Malik said: Then Umar (radiyallahu anh). The Alawi said: Then who? Malik said: The Caliph who was killed in oppression, Uthman (radiyallahu anh). The Alawi said: By Allah, I will never sit with you, ever. Malik said to him: The choice is yours." (Qadi Iyaad, Tartibu'l-Madaarik, 2/44-45)

Prohibition from Kalaam and Controversies in the Religion

22- Mus'ab Ibn Abdullah az-Zubayri (Mus'ab Ibn Abdullah Ibn Mus'ab Ibn Thaabit Ibn Abdullah Ibnu'z-Zubayr Ibnu'l-Awwam al-Asdi al-Madani) said: "Malik used to say: Kalaam (idle speech) in the religion is detested, and the people from our country have not ceased to detest it and to prohibit from it, like the idle speech founded in the opinion of Jahm and al-Qadar and everything that resembles that. And Kalaam is not liked, except when it has action under it. So as for Kalaam concerning the religion of Allah and concerning Allah (subhanahu wa ta'ala), then silence is beloved to me, because I have seen the people of our country prohibiting from speech concerning the religion, except that which has action under it." (Ibn Abdu'l-Barr, Jaami Bayaanu'l-Ilm wa Fadlihi, 415)

23- Abdullah Ibn Naafi said: "I heard Malik saying: Even if a man commits all of the major sins, except for Shirk (association) with Allah⁷, then he returns from these desires and innovations, and he mentioned Kalaam, he enters Paradise." (Abu Nu'aym, al-Hilyah, 6/325)

24- Ishaq Ibn Isa (Ibn Najih al-Baghdadi) said: "Malik said: Whoever seeks the religion through Kalaam will deviate, and whosoever seeks wealth through quantity will become bankrupt, and whosoever seeks strange Hadith becomes a liar." (Harawi, Dhammu'l-Kalaam, qaaf/173/alif)

25- Ishaq Ibn Isa said: "I heard Malik Ibn Anas censuring argumentation in the religion and saying: Is to be the case that every time someone comes who can argue better than another that we are to abandon what Jibril brought to Muhammad (sallallaahu alayhi wa sallam) because of his argument?"

(Khatib, Sharaf Ashaabu'l-Hadith, 5; Lalika'i, Sharh Usoulu'l-I'tiqaad, # 293)

26- Abdu'r-Rahman Ibn Mahdi said: "I entered upon Malik, and with him was a man asking him. So he said: It seems you are from the companions of Amr Ibn Ubayd. So verily he innovated his innovation with Kalaam, and if Kalaam had been knowledge, the Companions and the tabi'in would have spoken about it, just as they spoke about the rules and regulations." (Harawi, Dhammu'l-Kalaam, qaaf/173/baa)

27- Ashab Ibn Abdu'l-Aziz said: "I heard Malik saying: Beware of the innovations. It was said: O Abaa Abdullah, what are the innovations? He said: It is the people of innovation who speak about the Names of Allah and His Attributes and His Speech and His Knowledge and His Power; and they do not remain silent about that which the Companions and the tabi'in, and those who followed them in goodness remained silent." (Harawi, Dhammu'l-Kalaam, qaaf/17/alif)

28- Imam Shaafi'i said: "When some of the people of desires came to Malik Ibn Anas, he said: As for me, then I am upon clear evidence froth my Lord and my religion. And as for you, then you are in doubt, so go to a doubter and argue with him." (Abu Nu'aym, al-Hilyah, 6/324)

29- Muhammad Ibn Ahmad Ibn Jawiz Mindaad al-Misri al-Maliki said: "It is not permissible to rent anything from the books of the people of desires and innovations. According to our companions, they are the books of the people of Kalaam from the Mu'tazilah and other than them, and all licenses concerning that must be dissolved." (Muhammad Ibn Ahmad Ibn Jawiz Mindaad al-Misri al-Maliki, al-Khilaaf, The Book of Salaries; Ibn Abdu'l-Barr, Jaami Bayaanu'l- Ilm wa Fadlihi, 416-417)⁸

So these are glances at the position of Imam Malik, and his statements concerning Tawhid, the Companions, Iman, ilmu'l-Kalaam (knowledge of theological rhetoric) and other than these.

Footnotes

¹- Abu Dharr (radiyallahu anh) said: "Indeed Rasulullah (sallallaahu alayhi wa sallam) passed away and there is not a bird flapping its wings in the sky, except that he mentioned to us some knowledge about it." (Ahmad; at-Taylasani, # 479; Tabarani, al-Kabir, #1647) Salman al-Farisi (radiyallahu anh) narrated that it was said to him: "Your Prophet (sallallaahu alayhi wa sallam) has taught you everything, even how to relieve yourselves? So he said to them: Yes indeed! And he (sallallaahu alayhi wa sallam) has prohibited us from facing the Qiblah (direction of Prayer) whilst relieving ourselves..." (Muslim; Ahmad)

²- Those who relate from Imam Malik, with the name Ibn Naafi are two men. As for the first one, then he is Abdullah Ibn Naafi Ibn Thaabit at-Tabrizi Abu Bakr al-Madani. Ibn Hajar said about him: "Saduq (truthful), he died in the year 216H." And as for the second, then he is Abdullah Ibn Naafi Ibn Abi Naafi al-Majzumi Abu Muhammad al-Madani. Ibn Hajar said about him: "Thiqah (trustworthy), correct in his memorizing, lenient,

he died in the year 206H, and it is said that he may have died after that." (Ibn Hajar, Taqribu't-Tadhib, 1/455-456; Ibn Hajar, Tahdhibu't-Tadhib, 6/50-51)

³⁻ Rabi'ah ar-Raa'i (d.136H) said: "al-Istiwa' is not unknown, and its modality is not comprehensible, and from Allah is the Message, upon the Messenger is to convey, and upon us is to affirm." (Laalika'i, Sharh Usoulu'l-I'tiqaad, # 665) Imam Bukhari (d.256H) said: "Mujaahid said about Istiwa': Rising over the Throne." (Bukhari, Sahih, 13/403) Imam Awza'i (d.157H) said: "I asked az-Zuhri and Makhul about the ayat pertaining to the Attributes, so they said: Leave them as they are." (Laalika'i, Sharh Usoulu'l-I'tiqaad, 3/340; Ibn Qudamah, Dhammu'l-Kalaam, 18) Imam Awza'i said regarding the ayat and Ahadith of the Attributes: "Pass them on as they have come, without asking how." (Laalika'i, Sharh Usoulu'l-I'tiqaad, #875) Shaykhu'l-Islam Ibn Taymiyyah said: "So the statement of Rabi'ah and Malik: al-Istiwa' is not unknown, agrees with the statement of the rest: Pass them on as they have come, without asking how. So they have denied having knowledge of the modality, yet they have not negated the reality of the Attribute. And if the people were to believe in the wording only, without understanding its meaning the way that Allah intended it, they would have said: Istiwa' is not known, and the modality is not comprehensible. And they would have said: Pass them on as they have come, without asking how, since Istiwa' at that moment, cannot be known. Rather, it is unknown at the level of linguistic words! And also, they would not be in need of negating the knowledge of the modality when the meaning of the word is not understood, they would only be in need of negating the knowledge of the modality if the Attributes are affirmed. And also, the one who negates some of the Attributes, or all of them, then he is not in need of saying: Without asking how. So whomsoever says: Allah is not above the Throne, he is not in need of saying: Without asking how. So if the Madhhab of the Salaf had actually been to negate the Attributes, then why would they have said: And without asking how. And also, their statement: Pass them on as they have come, necessitates a remaining indication of what it is. So the fact that it has come as a wording indicates a meaning. So if negation of these Attributes was to be indicated, then it would have been obligatory to say: Pass on the wording with the belief that the understanding is not the intended meaning, or: Pass on their wordings along with the belief that Allah is not truly to be described with what this indicates. So at that moment, you have passed them on as they came, and therefore it cannot be said: And do not ask how. So modality must be negated from that which is not confirmed linguistically from the statement." (Shaykhu'l-Islam Ibn Taymiyyah, Fatawa al-Hamawiyyah, 109)

⁴⁻ Zindiq: It is a word that came into Arabic from Persian, it was first used by the Muslims to refer to those who speak with the two principles, light and darkness, upon the way (Madhhab) of al-Maanawiyyah, and other than them. Then its meaning according to them moved onto the infidels and atheists and everyone else who had misguided beliefs. Rather, it was applied upon the doubtful people and all those who deviated from the regulations of the religion in thought or action. (al-Mawsu'aatu'l-Muyasirrah, 1/929; Tarikhu'l-Ilhaad, 14-32)

⁵⁻ The statement 'in the sky' means 'above the sky' and this is known in the Arabic language. So the prepositions alternate with each other, and this is known from the Qur'an, as is found in the statement of Allah (Jalla Jalaluhu): "So I will crucify you in (fee) the trunks of palm trees." (Ta-Ha 20/151) That is to say, alaa (upon) the trunks of palm trees. And there is His statement: "And walk in (fee) its slopes." (al-Mulk 67/15) That is to say, upon (alaa) the mountains in search of provision. (Ibn Abdu'l-Barr, Tamhid, 7/130; Bayhaqi, al-Asmaa wa's-Sifaat, 531, 534, 537; Abu'l-Hasan al-Ashari, al-Ibaanah, 106-107; Ibn Taymiyyah,

Majmu al-Fatawa, 3/52-53, 68-69, 106, 258, 16/101, 108; Ibn Abi'l-Izz al-Hanafi, Sharhu'l Aqidati't-Tahawiyyah, 286)

⁶⁻ This refers to the Nusayriyyah, who were named after Muhammad Ibn Numayr an-Nusayri (d.270H), they refer to themselves as Alawiyyah after Ali Ibn Abi Talib (radiyallahu anh). Shaykhul-Islam Ibn Taymiyyah said in explanation of their deviance: "These people named an-Nusayriyyah, and other groups from among the Qaramitah and Batiniyyah, are greater disbelievers than the Jews and Christians. Rather, they are greater disbelievers than most of the Mushrikin (idolaters), and their harm to the Ummah of Muhammad (sallallaahu alayhi wa sallam), is greater than the harm of the disbelievers who are in war with Muslims, such as Tatar, disbelieving Europeans and others. For they present themselves in front of ignorant Muslims as supporters and advocates of the family of the Prophet (sallallaahu alayhi wa sallam), while in reality they do not believe in Allah, nor the Messenger, nor the Book, nor commands, nor prohibitions, nor reward, nor punishment, nor Paradise, nor the Fire, nor in one of the Messengers before Muhammad (sallallaahu alayhi wa sallam), nor in a religion from among previous religions. Rather, they take the words of Allah and His Messenger, known to the scholars of Muslims, and they interpret them based upon their fabrications, claiming that their interpretations are ilmu'l-batin (hidden knowledge), such as what the questioner mentioned and snore. They have no limit in their unbelief with regards to Allah's Name, His verses, and their distortion of the Speech of Allah (azza wa jall) and His Messenger from their proper places. Their aim is repudiation of Islamic beliefs and laws in every possible way, trying to make it appear that these matters have realities that they know, such as that five prayers means knowledge of their secrets, obligatory fast hiding of their secrets, and pilgrimage to the Ancient House means a visit to their shaykhs, and that the two hands of Abu Lahab represent Abu Bakr (radiyallahu anh)! and Umar (radiyallahu anh)!, and that an-Nabau'l-adthim walimaamu'l-mubin (the great news and the manifest Imam) is Ali Ibn Abi Talib (radiyallahu anh). There are well known incidents and books they have written with regards to their enmity to Islam and its people. When they have an opportunity, they spill the blood of Muslims, such as when they once killed pilgrims and threw them into the well of Zamzam. Once they took the black stone and it stayed with them for a period of time, and they have killed so many Muslim scholars and elders that only Allah knows their number. Muslim scholars have written books, unveiling their secrets, exposing their veils, explaining what they are upon from disbelief, infidelity and atheism, by which they are greater disbelievers than the Jews, Christians, and Indian idol-worshipping Brahmans. It is known to us, that the coast of Sham was only taken over by the Christians from their side. And also that they are always upon the side of every enemy against Muslims, so they are with Christians against Muslims. From the greatest afflictions that have befallen them are Muslims' opening conquest of the coast (of Sham) and defeat of the Christians. Rather, one of the greatest afflictions that has befallen them is Muslims' victory over Tatar, and from the greatest holidays for them is the Christians conquest -and refuge is sought with Allah (Jalla Jalaluhu)- of Muslim ports. They do not admit that this world has a Creator that created it, or that He has a religion that He orders with, or that He has a place with which He will reward people for their deeds, other than this place (in this world)." (Majmu al-Fatawa, 35/145)

⁷⁻ Imam Ibnu'l-Qayyim al-Jawziyyah (d.751H) said: "Allah (Jalla Jalaluhu) informed that the purpose and affair of creation was to know His Names and to worship Him alone, without associates so that the people could become qist (trustworthy), and that is the adl (justice) by which the heavens and the earth are established, as Allah (Jalla Jalaluhu) said: "We have already sent our messengers with dear evidences and sent down with them the Book and the balance that the people may maintain their affairs in justice." (al-Hadid 57/251) So

Allah (subhanahu wa ta'ala), informed that He sent His messengers and revealed His books to establish the people upon *gist* (fairness) and that is *adl* (justice). And from the greatest fairness is *Tawhid*, and it is the head of justice, and its maintainer, and *Shirk* is injustice, as Allah (Jalla Jalaluhu) said: "Verily *Shirk* is a great injustice." (Luqman 31/13) So *Shirk* is the greatest injustice and *Tawhid* is the best form of justice. So what can be a greater denial than this meaning, so it is the greatest of major sins; to the extent that it is said when *Shirk* itself negates something, it becomes the greatest of major sins absolutely. And Allah has prohibited Paradise upon everyone who commits *Shirk*, and He has made his blood, wealth, and family permissible for the people of *Tawhid*, and that they may take them as slaves for themselves since they abandon His *ubudiyyah* (worship). Allah (Jalla Jalaluhu) has refused to accept any actions from the *Mushrik* (one who commits *Shirk*), nor is there any intercession for him, neither is his final supplication answered, nor is it accepted due to his hope. Because the *Mushrik* is the most ignorant person concerning Allah, since he makes something from His creation one to be called upon. And that is the utmost limit of ignorance concerning Him, as is the utmost limit of injustice to Him. And if the *Mushrik* only knew the reality, he would not commit transgression upon his Lord, and the transgression is only upon himself."

⁸⁻ Ibnu'l-Qayyim (d.751H) narrates about the burning of the books of deviance and their destruction, that al-Marrudhisaid to Ahmad: "I borrowed a book, and in it are a few evil things; do you think I should tear it up or burn it? He said: Yes! Burn it. Rasulullah (sallallaahu alayhi wa sallam) had seen in Umar's hand, a book transcribed from the *Tawrat*, and he was surprised how much it resembled the *Qur'an*, so the Messenger's chin dropped, so then Umar (radiyallahu anh) went with it to the fire and threw it therein. Rasulullah (sallallaahu alayhi wa sallam) once ordered a man who wrote something from him other than the *Qur'an* to erase it. Then he (sallallaahu alayhi wa sallam) allowed the writing of his *Sunnah*, and did not allow other than that. So all of these books which contain deviance from the *Sunnah* are not permitted, rather it is permitted to erase them or tear them apart. Nor is there anything more harmful to the *Ummah* than these books. Not only that but even the companions had burnt up all the versions of the *Mushaf* other than the *Mushaf* of Uthman, for what they feared for the *Ummah* of the division that might arise. So how would it be if they saw the books, which have spread difference and division among the *Ummah*." (at-Turuqu'l-Hukmiyyah, 282)

The evil of the Jews and the Christians is open and clear to the common-folk of the Muslims; as for the people of innovation, then their harm is not clear to every person. This is why the scholars see that to refute the people of innovation takes precedence over refuting the Jews and the Christians.

Indeed Imam Ahmad Ibn Hanbal (d241H) viewed it permissible to take assistance from the Jews and the Christians, but not from the *Jahmiyyah*: al-Marwazi said to Imam Ahmad: "Can we seek assistance from the Jews and Christians and they are *mushrikun* (polytheists) and not seek assistance from the *Jahmiyyah*? He answered: O my dear son! the Muslims will not be deceived by them (i.e., the Christians)." (Ajurri, *Adabu'sh-Shar'iyyah*, 1/256) Imam Ibnu'l Jawzi (d597H) said: "Abu'l-Wafaa Ali Ibn Aqil al-Faqih said: Our shaykh, Abu'l-Fadl al-Hamdani said: The innovators of Islam, and the fabricators of Hadith are more harmful than the *mulhidin* (non-Muslims), because the non-Muslims desire to corrupt the religion from the outside, and these, they desire to corrupt it from within. They are like the people of a town who strive to corrupt it (from within), but the non-Muslims are those who have surrounded it from the outside. So the ones who are inside open up the fortress, so they are more evil to Islam than those who do not wear the cloak of Islam." (Ibnu'l Jawzi, al-

Mawdu'at, 1/51)

Ibrahim an-Nakha'i said: "There is no backbiting regarding an innovator." (Sharh Usoulu'l-I'tiqaad, #276)

Hasan al-Basri said: "There are three who have no inviolability with regard to backbiting; one of them is the person of innovation who calls to his innovation." (Sharh Usoulu'l-I'tiqaad, #278) Kathir Abu Sahl said: "It is said that there is no inviolability for the people of innovated sects." (Sharh Usoulu'l-I'tiqaad, #281)

Sallaam Ibn Abi Muti said: "A man said to Ayyub as-Sakhtiyani: O Abu Bakr! Amr Ibn Ubayd has turned back from his opinion! He said: He has not turned back. He said: Indeed, O Abu Bakr! He has turned back.' Ayyub said: He has not turned back -three times- he has not turned back. Have you not heard his (sallallaahu alayhi wa sallam) saying: "They shoot out from the religion just as the arrow shoots through the prey, then they do not return to it until the arrow returns to the bow-string." (Sharh Usoulu'l-I'tiqaad, #286)

Imam Abu Uthman as-Sabuni (d.449H) said about Ahlu's-Sunnah wa'l-Jamaa'ah: "They follow the Salafu's-Saalihi, the Imaams, and the scholars of the Muslims, they adhere strictly to the religion that they adhered to, and to the clear truth. And they hate the people of innovation, those who innovate into the religion that which is not from it. They do not love them, and they do not keep company with them. They do not listen to their statements, nor sit with them. Rather, they protect their ears from hearing their futility -things, which if they pass through the ears, and settle in the heart- will cause harm, and cause doubt and wicked things to appear. And concerning this, Allah (subhanahu wa ta'ala) revealed: "And when you see people engaged in vain discourse about our ayat (signs), then turn away from them, unless they turn to a different theme." (al-An'am 6/68)." (Aqidatu's-Salaf wa Ashaabu'l-Hadith, 100) Shawkani (d1255H) said: "And this aayah contains a severe reprimand for those who allow people to sit with the innovators, those who twist the Words of Allah, play around with His Book, and the Sunnah of His Messenger (sallallaahu alayhi wa sallam). And refer them back to their own misleading desires and wicked innovations. Since, if he is unable to reprimand them and change them from what they are upon, then at the very least, he should avoid sitting with them and that is easy for him, not difficult. And the innovators may make use of his presence with them -even though he may be free from their mistakes- through a doubt by which they will beguile the common people, in which case his presence will cause an extra evil, in addition to just listening to their evil." (Fathu'l-Qadir, 2/128) Asmaa Bint Ubayd said: "Two of the people of vain desires and innovations entered upon Ibn Sirin (d110H), and said: O Abaa Bakr! May we speak with you? So he said: No! They said: May we recite an Ayah from the Book of Allah? He said: No! Indeed either you must get up and leave me, or I will get up and leave. So they left, so some of the people said: O Abaa Bakr! What harm would it have done to you, for them to recite an Ayah from the Book of Allah? He said: I feared that they would read an Ayah to me and distort it, and that would remain in my heart." (Darimi, Sunnan, 1/109; Qurtubu, Tafsir) Ibn Taymiyyah said: "The harm of the people of innovations of disbelief, or misguidance upon the Muslims is greater than the harm of the Jews and the Christians. For verily those innovators corrupt the hearts from the very beginning. Whereas the Jews and the Christians and those who wage war against the Muslin lands, their corruption is of the heart, but it occurs after much time." (Majmu al-Fatawa, 28/232)

Imam ash-Shaafi'i (d.204H)

The Creed of Imam as-Shaafi'i

Statements Concerning Tawhid

Ar-Rabi Ibn Sulayman said: "ash-Shaafi'i said: Whoever takes an oath by Allah, or by a Name from His Names, then he breaks the oath, then he must make an expiation. And whoever swears by something other than Allah, such as when a man says: By the Ka'bah, by my father, by such and such, then he breaks it, then there is no expiation due upon him. And similar to this is his statement: By my age... There is no expiation upon him, and taking an oath by other than Allah. So these are detested and prohibited due to the statement of Rasulullah (sallallaahu alayhi wa sallam): "Verily Allah (subhanahu wa ta'ala) has prohibited that you swear by your fathers. So whoever is going to swear, then let him swear by Allah, or let him remain silent." (Bukhari; Muslim)." (Manaaqib ash-Shaafi'i, 1/405) And ash-Shaafi'i justified through this that the Names of Allah are not created, so whoever swears by Allah, then he breaks it, then he must make an expiation." (Ibn Abi Haatim, Adaabush-Shaafi'i, 193; Abu Nu'aym, al-Hilyah, 9/112-13; Bayhaqi, as-Sunnanul-Kubraa, 10/28; Bayhaqi, al-Asmaa wa's-Sifaat, 255-256; Baghawi, Sharhu's-Sunnah, 1/188; adh-Dhahabi, al-Uluww, 121)

Imam ash-Shaafi'i said: "The statement concerning the Sunnah, which I am upon and which I have seen our companions, the people of Hadith¹, to be upon, those whom I have seen and taken from like Sufyan and Malik and other than these two is the affirmation of the testimony that there is no deity worthy of worship besides Allah, and that Muhammad is Rasulullah; and that Allah (Jalla Jalaluhu) is above His Throne, above the sky (fi's-sama) He draws close to His creation how ever He wishes, and that Allah the Exalted descends to the lowest heaven how ever He wishes." (Ibn Qayyim, Ijtima'ul-Juyushi'l-Islaamiyyah, 165; Ithbaat Sifatu'l-Uluww, 124; Ibn Taymiyyah, Majmu al-Fatawa, 4/181-183; adh-Dhahabi, al-Uluww, 120)

al-Muzani said: "(I said) If anyone can take out what is in my innermost soul and what is connected to it from the affair of Tawhid, then it is ash-Shaafi'i. So I went to him and he was in a mosque in Egypt. So when I knelt in front of him, I said: There has occurred in my innermost soul an affair in regards to Tawhid. So I know that no one knows (the extent of) your knowledge, so what do you have with you? So he became angry, then he said: Do you know where you are? I said: Yes! He said: This is the place where Allah drowned Fir'awn. Has it reached you that Rasulullah was commanded with a question concerning that? I said: No! He said: Have the Companions spoken about it? I said: No! He said: Do you know how many stars are in the sky? I said: No! He said: So a star knows its species, its rise, its setting, and from what it was created? I said: No! He said: So there is something

from the creation that you see with your eyes that you do not know, yet you speak about the Knowledge of the Creator? Then he asked me about a matter concerning ablution, so I was mistaken in it. So he branched off into four areas, so I was not correct in any one of them, so he said: So you leave alone the knowledge of something which you are in need of five times a day, instead, you burden yourself with the knowledge of the Creator? When this occurs in your innermost soul, then refer to the statement of Allah (Jalla Jalaluhu): "And your God is One God, there is no true god besides Him. He is the Most Merciful, the Bestower of Mercy. Verily in the creation of the heavens and the earth." (al-Baqarah 2/163-164) So the creation is proof of the creator, so do not burden yourself with that which you cannot comprehend with your intellect." (Siyar A'laamu'n-Nubala, 10/31)

Yunus Ibn Abdu'l-Ala said: "I heard ash-Shaafi'i saying: When you see a man saying a Name (for Allah) that is not applied, or a thing that is not a thing, then you must bear witness to his deviance." (Abdu'l-Barr, al-Inqitaa, 79; Ibn Taymiyyah, Majmu al-Fatawa, 6/187)

Imam ash-Shaafi'i said: "And the praise is for Allah...who is as He described Himself, and far above whatever His creation is described with." (Imam ash-Shaafi'i, ar-Risaalah, 7-8)

Imam ash-Shaafi'i said: "We affirm these Attributes that the Qur'an came with, and that are mentioned in the Sunnah. And we negate Tashbih (resemblance) from Him², as He negated froth Him self, so He said: "There is nothing like unto Him." (ash-Shura 42/11)." (adh-Dhahabi, Siyar A'laamu'n-Nubala, 20/341)

ar-Rabi Ibn Sulayman said: "I heard ash-Shaafi'i saying concerning the statement of Allah (subhanahu wa ta'ala): "No! Verily they will be veiled from their Lord upon that day." (al-Mutaffifin 83/15) We come to know by this that there will additionally be a people who will not be veiled, looking at Him, not being harmed by looking at Him." (Ibn Abdu'l-Barr, al-Inqitaa, 79)

ar-Rabi Ibn Sulayman said: "I was in the presence of Muhammad Ibn Idris ash-Shaafi'i, a note of paper came to him from Upper Egypt, in which it said: What do you say about the statement of Allah (Jalla Jalaluhu): "No! Verily they will be veiled from their Lord upon that day." (al-Mutaffifin 83/15) So ash-Shaafi'i said: So just as these ones will be veiled due to Anger, there will be others who will see Him due to Pleasure. So ar-Rabi said: I said: O Aba Abdullah! This is what you say? He said: Yes! This is what I hold as my Religion before Allah." (Sharh Usoulu'l-I'tiqaad Ahlu's-Sunnah wa'l-Jamaa'ah, 2/506)

Musa Ibn Abi'l-Jaarud said: Ibrahim Ibn Ismail Ibn Aliyyah, a destroyed Jahmi, was mentioned to ash-Shaafi'i, so he said: I oppose him in everything, and I do not say the statement: There is no deity worthy of worship besides Allah, as he says it, I say: There is no deity worthy of worship besides

Allah, who spoke to Musa (alayhi's-salam) directly from behind a veil. And that person says: There is no deity worthy of worship besides Allah who created speech that Musa heard from behind a veil." (Ibn Abdu'l-Barr, al-Inqita, 79; al-Lisaan, 1/35; Bayhaqi, Manaaqib ash-Shaafi'i)

Imam ash-Shaafi'i said: "Whosoever says the Qur'an is created, then he is a disbeliever." (Sharh Usoulu'l-I'tiqaad Ahlu's-Sunnah wa'l-Jamaa'ah, 1/252)

Abi Muhammad az-Zubayri said: "A man said to ash-Shaafi'i: Inform me about the Qur'an, is it a creator? So ash-Shaafi'i said: By Allah, no! He said: Then is it created? So ash-Shaafi'i said: By Allah, No! He said: So it is not created? So ash-Shaafi'i said: By Allah, yes! He said: So what is the proof that it is not created? So ash-Shaafi'i raised his head and said: Do you accept that the Qur'an is the Speech of Allah? He said: Yes! So ash-Shaafi'i said: It has preceded in these words, Allah (Jalla Jalaluhu) mentioned it when He said: "And if anyone from amongst the polytheists seeks protection with you, then grant him protection so that he may hear the Speech of Allah." (at-Tawbah 9/6); "And Allah spoke to Musa directly." (an-Nisa 4/164) So ash-Shaafi'i said: So do you affirm that Allah existed and His Speech existed, or did Allah exist, yet His Speech did not? So the man said: Yes, Allah existed, and His Speech existed. He said: So ash-Shaafi'i smiled and said: O people of Kufah! Verily you have come to me with an oppressive statement. If you affirm that Allah existed before anything else, and that His Speech existed, so what is the Speech according to you? Is it the Speech of Allah, or in exclusion to Allah, or the equivalent to Allah? He said: So the man became silent and left." (Bayhaqi, Manaaqib ash-Shaafi'i, 1/407-408)

Abi Taalib al-Ishaari narrated that: "Indeed he was asked about the Attributes of Allah (subhanahu wa ta'ala) what was to be believed in (concerning them). So he said: Allah (subhanahu wa ta'ala) has Names and Attributes that have come in His Book, and that have been narrated by His Prophet (sallallahu alayhi wa sallam). His Ummah has not heard anyone from amongst the creation of Allah the Mighty and Majestic having a proof that the Qur'an was revealed to him and was authenticated by his statement. So there is no differing in regards to what was reported from him (sallallahu alayhi wa sallam). So the one who opposes that becomes a disbeliever after the proof is established against him, according to Allah (subhanahu wa ta'ala). So as for whatever happens before establishing the proof upon him by way of relaying information, then he receives the excuse of ignorance, because knowledge of that is not recognized by the intellect, nor by investigation and concern and the likes of that. Allah (subhanahu wa ta'ala) informs that He is all-Hearing and that He has two Hands, due to the statement of Allah (subhanahu wa ta'ala): "Rather, His Hands are outstretched." (al-Ma'idah 5/64) And that He has a Right Hand, due to the statement of Allah (subhanahu wa ta'ala): "And the heavens will be folded up in His Right Hand." (az-Zumar 39/67) And that He has a Face, due to the statement of Allah (subhanahu wa ta'ala): "Everything shall perish, except His Face." (al-Qasas 28/88) And His statement: "Acid the Face of your Lord, full of Majesty, shall remain forever." (ar-Rahman 55/27) And He has a Foot, due to the statement of Rasulullah

(sallallaahu alayhi wa sallam): "Until the Lord, the Mighty and Majestic places His Foot upon it." (Bukhari; Muslim) This is referring to Hell, due to the statement of Rasulullah (sallallaahu alayhi wa sallam). Likewise, the one who is killed in the Path of Allah the Mighty and Majestic, he, "meets Allah the Mighty and Majestic whilst He is laughing at him." (Bukhari; Muslim) And that He descends every night to the lowest heaven, according to the narration of Rasulullah (sallallaahu alayhi wa sallam) concerning that. And He is not one-eyed, due to the statement of Rasulullah: "and your Lord is not one-eyed." (Bukhari; Muslim) And that the Believers will see their Lord the Mighty and Majestic upon the Day of Judgment, just as they look at a full moon at night. And that He has a Finger due to the statement of Rasulullah (sallallaahu alayhi wa sallam): "There is Majestic." (Ahmad, Musnad; Ibn Maajah; Hakim, al-Mustadrak, 1/525; Aajurri, ash-Shari'ah, 317; Ibn Mandah, ar-Radd ala'l-Jahmiyyah, 87; adh-Dhahabi, at-Talkhis) So verily these meaning that Allah (subhanahu wa ta'ala) described Himself with, and those that His Messenger (sallallaahu alayhi wa sallam) described Him with, the reality of them cannot be known by meditation, nor investigation, nor can one disbelieve (in them) whilst being ignorant of them, except after the information reaches him. So verily the One who is mentioned in those narrations must be understood as something that is witnessed through hearing within the confines of this world for the one who hears about Him by His reality and testifies to Him, just as was seen and heard from Rasulullah (sallallaahu alayhi wa sallam). However, we affirm these Attributes and negate any Tashbih (resemblance), just as Allah (Jalla Jalaluhu) negated it from Himself whilst mentioning Himself, so He said: "There is nothing like unto Him, and He is the All-Hearing, the All-Seeing." (ash-Shura 42/11)." (Aqidah of Imam ash-Shaafi'i)

Statements Concerning al-Qadar

13- ar-Rabi Ibn Sulayman said: ash-Shaafi'i was asked about Qadar, so he recited:

"Whatever You wish occurs, even if I do not wish it.

And whatever I wish cannot occur, unless You will it.

You created the servants upon your Knowledge³.

So in terms of knowledge, there is the young and the old.

This one You have favored, and this one You have forsaken,

And this one You support, and that one You do not support.

So from amongst them is the wretched and the fortunate,

And from them is the repugnant and the good." (Bayhaqi, Manaaqib ash-Shaafi'i, 1/42-413; Lailaka'i, Sharh Usulu'l-I'tiqaad Ahlu's-Sunnah wa'l-Jamaa'ah, 2/702)

Imam ash-Shaafi'i said: "Verily the will of the servants goes back to Allah (Jalla Jalaluhu) and they do not will anything, except that Allah -the Lord of the Worlds- has willed it. So the people do not create their actions, rather, the actions of the servants are creations from the creations of Allah (Jalla Jalaluhu). And the Divine Pre-Decree (al-Qadar) the good and the evil of it is from Allah (subhanahu wa ta'ala), the Punishment in the Grave is true⁴, and the questioning of the people in

the Graves is true⁵, and the reckoning is true, and Paradise and Hell are true, and the case is similar with whatever else is related in the Sunnan." (Bayhaqi, Manaaqibush-Shaafi'i, 1/145)

al-Muzani said: "ash-Shaafi'i said: Do you know who the Qadari is? He is the one who says that Allah has not created the creation, until He acts out the act of creation." (al-Lailaka'i, Sharh Usoulu'l-I'tiqaad Ahlu's-Sunnah wa'l-Jamaa'ah, 2/701)

Imam ash-Shaafi'i said: "The Qadariyyah are those about whom Rasulullah (sallallaahu alayhi wa sallam) said: "They are the Magians of this Ummah." (Abu Dawud; Hakim, al-Mustadrak) They are those who say that Allah does not know the sin until it occurs." (Bayhaqi, Manaaqib ash-Shaafi'i, 1/413)

Imam ash-Shaafi'i used to detest offering the Prayer behind a Qadari. (Bayhaqi, Manaaqib ash-Shaafi'i, 1/413)

Statements Concerning Iman

ar-Rabi said: "I heard ash-Shaafi'i saying: Iman is statement, action and belief in the heart. Have you not seen the statement of Allah (subhanahu wa ta'ala): "And Allah will not cause your Iman to be lost." (al-Baqarah 2/143) It means their Prayers towards Baytu'l-Maqdis (the Sanctified House), so their Prayers were named Iman, and it is action and belief." (Ibn Abdu'l-Barr, al-Inqitaa, 81)

ar-Rabi Ibn Sulayman said: "I heard ash-Shaafi'i saying: "Iman is statement and action, it increases and decreases." (Bayhaqi, Manaaqib ash-Shaafi'i, 1/387)

Abi Muhammad az-Zubayri said: "A man asked ash-Shaafi'i: Which action is the most excellent with Allah? So ash-Shaafi'i said: It is that without which no action is accepted. He said: Iman in Allah - besides whom there is no true deity- is the highest level of actions, and the noblest of them in status, and the most exalted in proportion. The man said: Then will you not inform me about Iman, whether it is statement or action, or is it statement without action? So ash-Shaafi'i said: Faith is acting for the sake of Allah, and some of that action is statement. The man said: Describe that to me until I understand it. So ash-Shaafi'i said: Indeed Iman has situations, stages and levels. So from them is the one who is perfect and completed perfection, and the deficient one who is clear about his deficiency, and the predominant one who is increasing in his predominance. The man said: So Iman is not perfect, rather, it increases and decreases. So ash-Shaafi'i said: Yes! He said: And what is the proof for that? So ash-Shaafi'i said: Verily Allah -Sublime is His mentioning- ordained Iman upon the limbs of the Children of Adam. So he divided them according to it, and separated them upon it. So there is no limb from amongst the limbs, except that it has attained a portion of Iman that it's sister limb has not attained according to what Allah (Jalla Jalaluhu) has pre-ordained. So from them is his heart, which cannot be confined by it and understood and comprehended, and it is the leader

of his body. And from them are his two eyes by which he looks and his two ears by which he hears, and his two hands by which he strikes and his two legs by which he walks and his mouth by which he brings out from his heart and his tongue, that which he speaks with, and his head in which his face is found. That which has been ordained upon the heart is other than what has been ordained upon the tongue, and what has been ordained upon the hearing is other than what has been ordained upon the two eyes, and what has been ordained upon the two hands is other than what has been ordained upon the two legs, and what has been ordained upon the mouth is other than what has been ordained upon the face. So as for what Allah has obligated upon the heart from Iman, then it is affirmation, knowledge, firm belief, pleasure and assent that there is no deity worthy of worship besides Allah, He is alone and has no partners. He has not taken a companion, nor a son, and that Muhammad (sallallaahu alayhi wa sallam) is His servant and Messenger; and affirmation of whatever is from Allah in terms of a prophet or book. So that is what Allah -how Sublime is His praise- upon the heart, and this is from it's action: "Except the one who is forced, whilst his heart is content with Iman. However, the one who is pleased with disbelief." (an-Nahl 16/106) And He said: "Indeed in the remembrance of Allah do hearts find tranquility." (ar-Ra'd 13/28) And He said: "Those who say: We believe, with their mouths, yet their hearts have no faith." (al-Ma'idah 5/41) And He said: "And whether you disclose what is in your own selves, or conceal it, Allah will call you to account for it." (al-Baqarah 2/284) So that is what Allah has ordained upon the heart from Iman, and this is its action, and it is the head of Iman. And Allah has obligated statement and expression upon the tongue, of what the heart believes and affirms. So He said with regards to that: "They say: We believe in Allah." (al-Baqarah 2/136) And He said: "And speak good to people." (al-Baqarah 2/83) So that is what Allah has ordained for the tongue from statement and expression of the heart, and that is action, and that is what has been ordained for it from Iman. And Allah has ordained for the hearing that it does not listen to what Allah has prohibited, and that it becomes averse to what Allah has made unlawful for it. So He said with regards to that: "And indeed it has been revealed to you in the Book that when you hear the ayat of Allah being mocked, then do not sit with them until they change to a different topic, or else you will be like them." (an-Nisa 4/140) Then He made an exception in the case of forgetfulness. So Allah (subhanahu wa ta'ala) said: "And if Shaytan makes you forget." That is to say: then sit with them. "Then do not sit with the oppressive people after you leave remembered." (al-An'am 6/68) And He said: "So give glad tidings to those who have heard the Word. So they follow the best of it, those are the ones whom Allah has guided; they are the people of understanding." (az-Zumar 39/17-18) And He said: "Indeed the Believers are successful, those who observe humility in their Prayers," until He said: "...those who give charity." (al-Mu'minun 23/1-4) And He said: "And if they hear idle talk, they remove themselves from it." (al-Qasas 28/55); "If they pass by some evil talk, they pass it with dignity." (al-Furqan 25/72) So that is what Allah -how Sublime is His mentioning- has ordained upon the hearing from the rejection of whatever is unlawful for it, and that is its action, and it is from Iman. And Allah has ordained for the two eyes that they do not look at that which Allah has made unlawful, and that they become averse to what Allah has prohibited for them. So Allah (subhanahu wa ta'ala) said with regards to that: "So tell the

believing men to lower their gaze, and to guard their private parts." (an-Nur 24/30-31) The two ayat refer to one of them looking at the private parts of his brother, and guarding his own private parts from being looked at. And it is said, everything that is mentioned in the Book of Allah in regards to guarding the private parts, then it refers to zinaa (fornication, adultery), except for this Ayah, since it refers to the gaze. So that is what Allah has ordained upon the two eyes from lowering the gaze; that is their action, and it is from Iman. Then he informed about what He ordained upon the heart and the hearing and the gaze in one Ayah. So Allah (subhanahu wa ta'ala) said in regards to that: "And do not follow that which you have no knowledge of. Verily the hearing, sight and heart of each of you will be questioned." (al-Isra 17/36) He said: Meaning, that He has ordained upon the private part that it does not rub up against what Allah has made unlawful for it. "And those who preserve their private parts." (al-Mu'minun 23/5) And He said: "And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you." (al-Fussilat 41/22) So the meaning is the skins of the private parts and the thighs. So that is what Allah has ordered upon the private parts for those who guard them from that which is not lawful for them, and this is their action. And He ordained upon the hands that he must reach out with them towards that which Allah the Exalted has made unlawful, and that He reaches out with them to do that which Allah has commanded from charity, and keeping the ties of kinship, and jihaad in the Path of Allah, and purification for Prayers. So He said with regards to that: "O you who believe! When you set out to offer the Prayer, then wash your faces, and your hands up to the elbows." (al-Mai'dah 5/61) Until the end of the Ayah. And He said: "So when you meet up with those who disbelieve, then strike their necks, until you have killed and wounded many of them. After that, there is either generosity or ransom." (Muhammad 47/4) This is because the striking, war and the preservation of the ties of kinship and charity is its remedy. And he ordained upon the legs that he does not walk with them toward what Allah has made unlawful. So He says in regards to that: "And do not walk upon the earth with arrogance. Verily you can neither tear, nor penetrate the earth, nor can you attain a stature like the mountains in height." (al-Isra 17/37) And He ordained upon the face that it must prostrate to Allah during the day and night, and during the times of Prayer. So He said with regards to that: "O you who believe! Bow down and prostrate and worship your Lord and do good, so that perhaps you may become successful." (al-Hajj 22/77) And He said: "And verily the mosques are for Allah, so do not call upon anyone other than Allah." (Jinn 72/18) What is meant by 'mosques' here is whatever the son of Adam places his forehead and other than it upon in his Prayer. He said: So this is what Allah has ordained upon these limbs. And He referred to the purification and Prayers as Iman in His Book. And that was when Allah (Jalla Jalaluhu) turned the face of His Prophet from Prayer towards the Sanctified House (Baytu'l-Maqdis) to the Ka'bah. And the Muslims had been praying towards the Sanctified House for sixteen months. So they said: O Rasulullah, do you see the Prayers we prayed towards the Sanctified House? What is their condition and what is our condition?' So Allah (Jalla Jalaluhu) revealed: "And Allah would not cause your Iman to be lost. Verily Allah is Most Kind and the Bestower of Mercy." (al-Baqarah 2/143) So the Prayer was named Iman. So whosoever meets Allah whilst having guarded his Prayers, and every limb from amongst his limbs

fulfilled everything that Allah had commanded and ordained for them, he meets Allah with complete Iman from the people of Paradise. And whomsoever has left off something from that intentionally, from what Allah has obligated him with, he meets Allah with deficient Iman. He said: And indeed its deficiency and perfection is known, but where will its increase come from? So ash-Shaafi'i said: Allah -how Sublime is His mentioning- said: "And whenever a Surah is revealed, they say: Which of you has it increased in faith? So as for those who believe, then their Iman has increased and they receive glad tidings. And as for those in whose hearts there is a disease, then it will add doubt to their suspicion, and they will die as disbelievers." (at-Tawbah 9/1240 And He said: "Verily they were young men who believed in their Lord, and We increased them in guidance." (al-Kahf 18/13) So ash-Shaafi'i said: And if all of this Iman had been one, there would have been no increase, nor decrease in it. No one could have had any superiority in it, and the people would have all been the same, and any superiority would have been nullified. However, the Believers are entered into Paradise due to perfect Iman, and the Believers will attain levels due to superiority according to Allah in Paradise, and with a decrease in Iman, they will enter deeper into the Fire. ash-Shaafi'i said: Verily Allah (subhanahu wa ta'ala) races his servants, just as horses are raced upon the day of the competition. Then they travel upon their various speeds, so He places each person in accordance to their level. And He has not taken away anything of their right in that, and He does not give precedence to the slower person over the faster one, nor the second rate over the first rate. And due to this, excellence is found from the beginning of this Ummah to its end. And if it had not been the case that the one who was quicker to Iman overtook the one who was slower than him, the latter part of this Ummah would have overtaken its first part." (Bayhaqi, Manaaqib ash-Shaafi'i, 1/387-393)

Statements Concerning the Companions

Imam ash-Shaafi'i said: "Allah (subhanahu wa ta'ala) praised the Companions of Rasulullah (sallallaahu alayhi wa sallam) in the Qur'an, the Tawrat and the Injil, and He mentioned them upon the tongue of Rasulullah (sallallaahu alayhi wa sallam) with a praise that no one after them has received. So may Allah bestow mercy upon them and give them good news of what they have been given from that of far reaching lofty positions, the truthful ones, the martyrs and the righteous. So they presented to us the sunnan (traditions) of Rasulullah (sallallaahu alayhi wa sallam) and witnessed him whilst the Revelation descended upon him. So they knew what Rasulullah (sallallaahu alayhi wa sallam) mentioned generally, specifically, resolutely and for instructions. And they knew from his Sunnah whatever we know and what we are ignorant of. And they are above us in every type of knowledge and ijtihaad and piousness and intellect, and attaining knowledge by it and discovery through it. And their opinions are more praiseworthy and better for us than the opinions that we have for ourselves, and Allah knows best." (Bayhaqi, Manaaqib ash-Shaafi'i, 1/442)

ar-Rabi Ibn Sulayman said: "I heard ash-Shaafi'i saying in preference Abu Bakr (radiyallahu anh) and Umar (radiyallahu anh) and Uthman (radiyallahu anh) and Ali (radiyallahu anh)." (Bayhaqi, Manaaqib

ash-Shaafi'i, 1/442)

Muhammad Ibn Abdullah Ibn Abdu'l-Hakam al-Misri said: "I heard ash-Shaafi'i saying: The most excellent of the people after Rasulullah (sallallaahu alayhi wa sallam) is Abu Bakr (radiyallahu anh), then Umar (radiyallahu anh), then Uthman (radiyallahu anh), then Ali (radiyallahu anh)." (Bayhaqi, Manaaqib ash-Shaafi'i, 1/433)

Yusuf Ibn Yahya al-Buwayti said: "I asked ash-Shaafi'i: Can I pray behind a Raafidi? He said: Do not pray behind the Raafidi, nor the Qadari, nor the Murji⁶. I said: Describe them to me. He said: The one who says that Iman is statement (only), then he is Murji. And whosoever says that Abu Bakr (radiyallahu anh) and Umar (radiyallahu anh) are not the two imams, then he is a Raafidi. And whosoever places the Will for himself, then he is Qadari." (al-Harawi, Dhammu'l-Kalaam, qaaf/215; adh-Dhahabi, as-Siyar, 10/31)

Prohibitions from Controversies and Kalaam

ar-Rabi Ibn Sulayman said: "I heard ash-Shaafi'i saying: If a man were to advise another with his books of knowledge, and amongst them were books containing Kalaam⁷, then no advice can be contained in their, because Kalaam is not from knowledge." (al-Harawi, Dhammu'l-Kalaam, qaaf/213; adh-Dhahabi, as-Siyar, 10/30)

Hasan az-Za'faraani said: "I heard ash-Shaafi'i saying: I have not debated with anyone using Kalaam except once, and I seek forgiveness from Allah for that." (al-Harawi, Dhammu'l-Kalaam, qaaf/213; adh-Dhahabi, as-Siyar, 10/30)

ar-Rabi Ibn Sulayman said: "ash-Shaafi'i said: If I wanted to, I could have written a large book against every opponent. However, Kalaam (idle speech) is not from my nature, and I do not like that anything from it should be attributed to me." (al-Harawi, Dhammu'l-Kalaam, qaaf 1215)

Abi Thawr said: "ash-Shaafi'i said to me: I have not seen anyone who has put on anything from Kalaam and succeed." (Ibn Battah, al-Ibaanah al-Kubraa, 535-536)

Yunus al-Misri said: "ash-Shaafi'i said: It is better for a man to spend his whole life doing whatever Allah has prohibited -besides Shirk with Allah- rather than spending his whole life involved in Kalaam." (Ibn Abi Hatim, Manaaqib ash-Shaafi'i, 182)

Footnotes

¹⁻ It was narrated from Mu'awiyah Ibn Qurah, from his father that Rasulullah (sallallaahu alayhi wa sallam) said: "A group from my Ummah will always remain victorious. Those who abandon them will not be able to

harm them, until the Hour is established." (Muslim; Ibn Hibban, al-Majruhin, 1/88-89) Imam ash-Shaafi'i said: "If I were to see a man from the people of Hadith, it would be as if I had seen Rasulullah (sallallaahu alayhi wa sallam) living." (Sharaf Ashabu'l-Hadith, 1/31) Ahmad Ibn Hanbal mentioned the Hadith of Rasulullah (sallallaahu alayhi wa sallam): "The Ummah will divide into more than seventy sects..." So he said: "If they are not the people of Hadith, then I do not know who they are!" (Sharaf Ashabu'l-Hadith, 1/7) Abu'l-Hasan Mullammad Ibn Abdullah Ibn Bishr said: "I saw Rasulullah (sallallaahu alayhi wa sallam) in a dream so I said: Who is the Saved Sect from the seventy-three sects? He said: You, O people of Hadith." (Sharaf Ashabu'l-Hadith, 1/7) Shaykh Abdu'l-Qadir al-Jilani said: "As for the Saved Sect, it is Ahlu's-Sunnah wa'l-Jamaa'ah, and there is no name for Ahlu's-Sunnah except one, and that is: the people of Hadith." (al-Ghunyatut-Taalibin, 212)

²⁻ In regards to Tashbih, Nu'aym Ibn Hammad (d.228H) said: "Whosoever resembles Allah to His creation, then he has disbelieved, and whosoever denies whatever Allah described himself with, then he has disbelieved. And whatever Allah has described Himself with, or whatever His Messenger (sallallaahu alayhi wa sallam) has described Him with, then it contains no Tashbih at all." (al-Uluww, # 217) Imam Ishaq Ibn Rahawayh (d.238H) said: "Tashbih can only occur if one says: 'The Hand is like my hand,' or, 'The Hearing is like my hearing,' so this is Tashbih. As for when he says Hand, Hearing and Sight as Allah said, then he must not ask how, nor must he inquire about the likeness. So this cannot be Tashbih." (Mukhtasiru'l-Uluww, 191)

³⁻ It was narrated from Ali (radiyallahu anh) that one day Rasulullah (sallallaahu alayhi wa sallam) was sitting with a wooden stick in his hand with which he was scratching the ground. He raised his head and said: "There is none of you, but has his place assigned either in the Fire or in Paradise. They inquired: O Rasulullah! Why should we carry on doing good deeds, shall we depend (upon Qadar) and give up work? Rasulullah (sallallaahu alayhi wa sallam) said: No, carry on doing good deeds, for everyone will find it easy to do such deeds that will lead him towards that for which he has been created." (Muslim)

⁴⁻ It was narrated from Aishah (radiyallahu anha) that a Jewish woman came to her and mentioned the Punishment of the Grave, saying to her: "May Allah protect you from the Punishment of the Grave. So she asked Rasulullah (sallallaahu alayhi wa sallam) about it and he said: Yes! There is Punishment in the Grave! Aishah (radiyallahu anha) said: After that, I never saw Rasulullah (sallallaahu alayhi wa sallam), except that he sought refuge from the Punishment of the Grave in every Prayer that he prayed." (Bukhari) It was narrated from Abu Hurayrah (radiyallahu anh) that he said: "Rasulullah (sallallaahu alayhi wa sallam) said: When one of you finishes the last tashahhud (testimony of faith), he should seek refuge in Allah from four things: From the Punishment of Hell, from the Punishment of the Grave, from the trials of life and death, and from the evil trials of the Masihu'd-Dajjal (Anti-Christ)." (Muslim; Abu Dawud)

Sufyaan Ibn Uyaynah (d.197H) said: "The Sunnah is ten. Whosoever accepts them has completed the Sunnah, and whosoever abandons anything from them has abandoned the Sunnah: Affirming al-Qadar (Divine Pre-Decree), giving precedence to Abu Bakr (radiyallahu anh) and Umar (radiyallahu anh), the Pond in Paradise, Shafaa'ah (Intercession), the Scales, the Bridge over Hellfire, Iman is statement and action, the Qur'an is the speech of Allah, Punishment in the Grave, being raised-up on the Day of Judgment and not testifying that any Muslim will definitely be in Paradise or Hell." (al-Lalika'i, #312) Ibn Abi Haatim (d.327H) said: "Our chosen way is to follow Rasulullah (sallallaahu alayhi wa sallam), the Companions, the taabi'in, and all those who followed

them in goodness; along with the abandonment of looking into the innovated matters, to hold fast to the way of Ahlu'l-Athar (People of Narrations), such as Abu Abdullah Ahmad Ibn Hanbal, Ishaq Ibn Ibrahim, Abu Ubayd al-Qaasim Ibn Sallaam and ash-Shaafi'i; to hold fast to the Book and the Sunnah upon the way of the Imams who follow the narrations of the Salaf; adopting what was adopted by the Ahlu's-Sunnah from the various cities...faith increases and decreases, and we have Iman in the Punishment of the Grave." (Ahlu's-Sunnah wa l'tiqaadu'd-Din, # 14)

⁵⁻ Muhammad Ibnu'n-Nadr informed us saying: "Mu'awiyah Ibn Amr said: Zaa'idah informed us saying: Sulayman al-A'mash informed me: al-Minhaal Ibn Amr informed me saying: Zaadaan informed us saying: al-Bara informed me saying: We went out with Rasulullah (sallallaahu alayhi wa sallam) in the Funeral Prayer for a man from the Ansar. So we stopped at the grave, and the niche at the side of it had not been dug out yet. So Rasulullah (sallallaahu alayhi wa sallam) raised his head to the sky, and then he looked down to the ground and conversed to himself. He said: Then he (sallallaahu alayhi wa sallam) said: Seek refuge with Allah from the Punishment of the Grave, a few times. Then he (sallallaahu alayhi wa sallam) said: Verily when the Muslim man has yet to reach the Hereafter, but he has already been cut off from this world, Angels from the sky descend upon him having faces like the sun. So they sit as far from him as the eye can see, with them are the burial shrouds from the burial shrouds of Paradise, and embalming perfume from the embalming perfumes of Paradise. So then the Angel of Death comes and sits at his head, so he says: Come out, O good soul to the forgiveness of Allah and His pleasure. He said: So it flows out as a drop flows out (from) a water-skin. So when he takes it, he does not leave it in his hand for the blinking of an eye. He said: And there comes out from him a smell like the best musk to be found upon the face of the earth. So they ascend with him, and they do not pass by any of the angels except that he says: Who is this good soul? So they say: This is so and so. So the doors of heavens are open for him, and they follow him through every level of heaven, until they reach the end of the seventh heaven. It is then said: Write his book in illiyyin (highness). He said: So it is written. He said: Then it is said: Return to the earth, because it is from there that We created you, and it is to there that we return you, and it is from there that We raise you up again. So it is returned to his body, then the Anger come to him, then they say to him: Sit. Who is your Lord? So he says: My Lord is Allah. He said: They say: What is your Religion? He said: He says: My Religion is Islam. So they say: Who is this man who was sent amongst you? He says: He is the Messenger of Allah (sallallaahu alayhi wa sallam). So they say: How did you come to know of him? So he says: I read the Book of Allah, and I believed in it, and I attested to it. So it will be called out from the heavens: Indeed he has spoken the truth, so make space for him in Paradise, and clothe him with the clothes of Paradise, and show him his place in Paradise. He said: So he will be allowed to see it and his grave will be made spacious for him as far as the eye can see. A man with beautiful clothes, a handsome face, and a good smell will be presented to him; he will say: Receive the glad tidings that will please you upon this day that you were promised. So (he) will say: May Allah have mercy upon you, who are you; because your face seems to represent goodness? He said: So he says: I am your righteous deeds. He said: However, if he was a disbeliever, Angels with black faces will descend upon him, and with them are coarse woolen cloths. So they sit as far from him as the eye can see. He said: And the Angel of death comes and sits at his head, so he says: Come out O foul soul to the Anger of Allah and His displeasure. He said: So he does not like to be taken out of his body. He said: So he takes it out, he does not leave it in his hand for the blinking of an eye. So the Angels take it in the burial shrouds of coarse woolen cloth. He said: And there emanates from him the most offensive smelling stench like the foulest smelling corpse upon the face of the earth. So they ascend with him, so they do not pass by any one of the Angels, except that he says: Who is this

foul soul? He says: So and so, using the most evil of names. So when they reach the heaven, they open the door, but it closes upon him, and it is called out: Return to the earth, since I created you from it, and to it I return you, and from it I shall raise you again. So he is placed back in his body, so the Angels come to him and they say: Sit. So they say: Who is your Lord? He said: He says: Haah, (haah), I do not know. So they say: What is your Religion? So he says: Haah, haah, I do not know. I heard the people speaking. He said: So they say: Who is this man who was sent amongst you? He said: So it is called out from the sky: Verily he has lied, so make space for him in the Fire, and clothe him with the clothes of the Fire. And he will be shown his place in the Fire. He said: So he will see his place in the Fire, and he will be overtaken by its heat and its scorching air, and his grave will be constricted for him, until his ribs start to interlace. And then there will be represented a man with an ugly face, repulsive clothes, and a repugnant smell, so he will say: Woe to you, who are you? So by Allah your face seems to resemble evil. So he will say: O Lord, do not establish the Hour! (O Lord), do not establish the Hour!" (Abu Dawud; Nasai; Ibn Maajah; Ahmad; Hakim; Abu Dawud at-Tayalisi; Abdu'r-Razzaq; Ajurri, ash-Shari'ah; Abu Nu'aym)

⁶ Imam Abu Ja'far Tahawi (d.321H) said: "And we see the Prayer to be permissible behind everyone from amongst the people of the Qiblah, whether he is righteous or sinful." (Tahawi, Aqidah, # 69)
 Imam Ibn Abi'l-Izz al-Hanafi (d.792H) said: "There occurs in Sahih al-Bukhari that Abdullah Ibn Umar (radiyallahu anh) and Anas Ibn Malik (radiyallahu anh) used to pray behind al-Hajjaaj Ibn Yusuf ath-Thaqafi. Yet al-Hajjaaj was a disobedient oppressor. (Ibn Abi Shaybah, al-Musannaf, 2/378; Ibn Hajar, at-Talkhis, 2/43; Bayhaqi, as-Sunanul-Kubraa, 2/122) And he also relates in his Sahih that Rasulullah (sallallahu alayhi wa sallam) said: "Offer your Prayers with them, since if they are correct, then you have a reward, and they have a reward, and if they are mistaken, then it is upon them." Know -may Allah have mercy upon you and us- that it is permissible for a man to pray behind one from whom he does not know any innovation and sin, by agreement of the imams. And it is not from the conditions of following that the followers must know the creed of their Imam, nor should he put him to trial by saying: What is your creed?! Rather, he must pray behind one whose condition is hidden. So if he has prayed behind an innovator who calls to his innovation, or a disobedient sinner who openly sins, and he is an appointed Imam whom it is not possible to pray except behind him, such as the Imam of the Friday Prayer and the two Ids, and the Imam who leads the Prayer of Pilgrimage at Arafah, and the likes of that, then the follower must pray behind him, according to the general view of the Salaf and the Khalaf. And whosoever leaves off the Friday Prayer behind a sinful Imam, then he is an innovator according to most of the Scholars. And the correct view is that he should pray and that he should not repeat his Prayer. So the Companions used to pray the Friday Prayer and the congregational prayer behind the sinful Imam, and they did not repeat their Prayers, as Abdullah Ibn Umar (radiyallahu anh) used to pray behind al-Hajjaaj Ibn Yusuf and so did Anas Ibn Malik (radiyallahu anh), as has preceded. And in the Sahih there occurs that Uthman Ibn Affan (radiyallahu anh), when he was prevented from leading the people in Prayer by a person, he was asked: Verily you are the regular Imam, and this person who is leading the Prayer is an Imam of Fitnah?! So he said: O son of my brother! Verily the Prayer is from the most beautiful things that the people do. So if they do something good then do it along with them, and if they do something evil, then stay away from their evil. So the Prayer behind the disobedient sinner and the innovator is correct in and of itself. So if the follower prays behind him, his Prayer is not nullified. However, it is detested for the one who is compelled to pray behind him, because enjoining the good and prohibiting the evil is obligatory. And from that is the one who manifests innovation and disobedience, yet he is not appointed as an Imam for the Muslims. So he is deserving of rebuke until he repents. So if it is possible to

boycott him until he repents, that will be good. And if some of the people leave off Prayer behind him and pray behind other than him so as to oppose the evil until he repents, or to leave him alone, or to prohibit the people from the likes of his sins, there may be a Shari'ah benefit in that. And the follower must not miss the Friday Prayer, nor the congregational Prayer. As for when the follower is going to miss the Friday Prayer or the congregational Prayer if he abandons the Prayer behind him, then the Prayer behind him is not to be abandoned, except in the case of an innovator who opposes the Companions may Allah be pleased with all of them. Likewise, if the Imam is appointed by the rulers, then there is no Shari'ah benefit in leaving off the Prayer behind him. So here, the Prayer cannot be left off behind him. Rather, offering the Prayer behind him is better. So if it is possible for the person to prevent the evil from becoming apparent with regards to the imamate, then that is obligatory upon him. However, if a person other than him has been appointed by the ruler (also) then it is possible to turn the imamate over to him. It may not be possible to remove the imamate from him, except with an evil that is much greater than the harm of the evil that he has manifested. So in this case, it is not possible to remove a smaller corruption by a greater corruption, nor is the lesser of the two harms to be reached by the greater of the two. So the Shari'ah rules have come to bring about the benefits and their completion, and to do away with the harms and decrease them in accordance to the instances. So missing the Friday and congregational Prayers is an evil that is greater than the evil of following a disobedient Imam in them. It is not preferred to do this if his staying away (from the Prayer) will not remove the disobedience (from the Imam). So in this case, the Shari'ah benefit is negated without removing that evil. So as for when it is possible to pray the Friday Prayer and the congregational Prayers behind a righteous Imam, then this is much better than performing it behind a disobedient one. So therefore, at that moment he is praying behind a disobedient Imam without excuse. So this becomes a place for ijtihaad for the Scholars, from them are those who say: it must be repeated; and from them are those who say: it must not be repeated, and this is a vast topic in the books of al-furu (secondary issues of Fiqh). Indeed it has been proven from the texts of the Book and the Sunnah and the consensus of the Salaf that the leader and Imam of the Prayer and the ruler, and the leader in war and the one in charge of the Sadaqah (charity) are all to be obeyed in the instances involving ijtihaad. It is not upon him to obey those under his authority in the places of ijtihaad. Rather, they must follow him in that and leave off their view for his. So the benefit is uniting and having agreement and the evil is in division and disagreement." (Muhadhdhab Sharhu'l-Aqidatu't-Tahaawiyah, 296-298)

⁷⁻ As for Kalaam (rhetoric, idle talk), or ilmu'l-Kalaam (the knowledge of rhetoric, idle talk), then we find this to be prohibited in Islam, as Rasulullah (sallallahu alayhi wa sallam) said: "Allah sent down the Qur'an in seven readings. And argumentation about the Qur'an is disbelief. Whatever you know from it, then act upon it; and whatever you are ignorant of, then return it to the One who is knowledgeable of it." (Abu Dawud; Ahmad; Hakim; Ibn Hibban, 1/232) Rasulullah (sallallahu alayhi wa sallam) came out to his Companions whilst they were arguing about al-Qadar (Pre-Decree). So his face became red with anger, so he said: "This is what you were commanded with, this is what you were created for?! You use parts of the Qur'an against other parts. It is due to this that the nations before you were destroyed (Verily those before you were only destroyed due to their differing about their book)." (Muslim) It is related that it was said to Abdullah Ibn Umar (radiyallahu anh): "Many people have passed before us reciting the Qur'an, yet wasting the knowledge." (Muslim; Tirmidhi)

The Last Testament of Imam ash-Shaafi'i

Chain of Narration 1

We were informed by ash-Shaykh az-Zaki Abu Ali al-Hasan bin Salaamah bin Muhammad al-Harraani who said: we were informed by Abu Ishaq Ibrahim bin Muhammad bin Nahbaan al-Qanawi ar-Riqqi who said: we were informed by Shaykhu'l-Islam Abu al-Hasan Ali bin Ahmad bin Yusuf al-Qurashi al-Hakkaari who said: we were informed by az-Zaahid Ahmad bin Aasim al-Musili who said we were informed by Abu al-Fath Ali bin al-Qaasim al-Muqri, in Musil that he said: I recorded from the book of ibn Haashim al-Baladi: This is what Muhammad bin Idris ash-Shaafi'i left as a final testament:

Chain of Narration 2

Shaykhu'l-Islam said: and we were informed by Abu Mansur Muhammad bin Ali bin Muhammad bin al-Hasan bin Sahl bin Khalifah bin as-Sabbaah al-Baladi who said: I was informed by my grandfather Muhammad bin al-Muhsin bin Sahal bin Khalifah who said: we were informed by Abu Ali al-Husayn bin Hishaam bin Umar al-Baladi who said: This is the last testament of Muhammad bin Idris ash-Shaafi'i (rahimahullaah), he left as his last testament:

The Text

- 1- That he bears witness that there is no deity worthy of worship but Allah (aw), without partners, and that Muhammad (sallallaahu alayhi wa sallam) is His slave and messenger.
- 2- And that he believes in Allah, His angels, His books, and His messengers: "We do not differentiate between any of His messengers."
- 3- And that my prayer, my slaughtering, my living, and my dying are for Allah the Lord of the Worlds, He has no partners and this is that with which I have been ordered.
- 4- And that Allah will resurrect those who are in their graves.
- 5- And that the paradise is a reality.
- 6- And that the hellfire is a reality.
- 7- And that the punishment of the grave, the taking of account, the scale, and the bridge are realities.
- 8- And that Allah will take His slaves to account in accordance with their actions.
- 9- By Him do I live and die, and by Him will I be resurrected if Allah Wills.
- 10- And I bear witness that belief is made up of statements and actions, and knowledge in the heart,

and it increases and decreases.

11- And that the Qur'an is the Speech of Allah (Jalla Jalaluhu) and it is not created.

12- And that Allah (subhanahu wa ta'ala) shall be seen in the hereafter. The believers will see Him directly with the naked eye, and they will hear His Words.

13- And that He is above His throne.

14- And that pre-destination, its good and its bad, is from Allah (subhanahu wa ta'ala). Nothing will be except that which He (subhanahu wa ta'ala) Wished, Willed, and Ordained.

15- And that the best of mankind after Rasulullah (sallallaahu alayhi wa sallam) is Abu Bakr (radiyallahu anh), then Umar (radiyallahu anh), then Uthman (radiyallahu anh), then Ali bin Abi Talib (radiyallahu anh). And I ally with them, I ask forgiveness for them, and for the people of the Battle of the Camel and the Battle of Siffin, those who killed and those who were killed, as well as for all of the companions of the Prophet (sallallaahu alayhi wa sallam).

16- And that listening and obedience belongs to those in authority, as long as they pray, and those who are under their leadership should not revolt against them with the sword.

17- And that khilafah is for the Quraysh.

18- And that everything that intoxicates in great amounts is prohibited in small amounts.

19- that Mut'ah (temporary marriage) is prohibited.

20- And I leave, as my testament, the fear of Allah (subhanahu wa ta'ala) and holding fast to the Sunnah and the narrations from Rasulullah (sallallaahu alayhi wa sallam) and his companions, and leaving off innovations and desires and staying far away from them.

21- And "Fear Allah as the fear He deserves and do not die unless you are a Muslim." For this is the last testament of the early ones and the later ones.

22- And that "Whoever fears Allah, He will make for him a way out. And He will provide for him from whence he would not expect." And fear Allah to the best of your ability.

23- And hold fast to Jumu'ah and the Jamaa'ah, and hold firmly upon the Sunnah, and Belief, and seeking knowledge of the religion.

24- And whoever is with me (near my death bed) then let him prompt me with "There is no deity worthy of worship but Allah, alone, without partners, and Muhammad (sallallaahu alayhi wa sallam)

is His slave and messenger, and clip my nails and mustache before I die, if Allah Wills it so, and if I am approached by death and there are women around me, then let them leave, and let those who are with me apply oil and perfume upon my bed.

And Shaykhu'l-Islam said: We were informed by Abu Ya'la al-Khalil bin Abdullah al-Hafidh who said: We were informed by Abu al-Qasim bin A'lqamah al-Abhari who said: We were informed by Abdu'r-Rahman bin Abi Haatim ar-Razi, from Abi Shu'ayb, and Abi Thawr, from Abi Abdullah Muhammad bin Idris ash-Shaafi'i (rahimahullaah) that he said:

That which is said regarding the Sunnah, and that which I am upon and that which I found our companions upon from the people of Hadith upon, those whom I have seen and took from them, like Sufyan (ibn Uyaynah) and Malik, and others is:

25- The affirmation of the testimony that there is no deity worthy of worship but Allah and that Muhammad is the Messenger of Allah, and then he mentioned something, and then he said: and that Allah is upon His throne upon His heavens, and He comes close to His creation however He Wills.

26- And that Allah (Jalla Jalaluhu) descends to the lower heaven however He Wills, (and then he mentioned the rest of the beliefs with this chain of narration.)

Abdu'r-Rahman ibn Abi Hatim said: We were informed by Yunus bin Abd-A'laa who said: I heard Abu Abdullah Muhammad bin Idris ash-Shaafi'i (rahimahullaah) say -and he had been asked about the Attributes of Allah (Jalla Jalaluhu) and what he believes- so he said:

27- That Allah (Jalla Jalaluhu) has Names and Attributes, which were brought by His Book, and He informed His Prophet (sallallaahu alayhi wa sallam) and his Ummah about them. It is not allowed for anyone from the creation of Allah (Jalla Jalaluhu) can reject them after the proof has been established upon him, because the Qur'an was descended with them, and it has been reported authentically from Rasulullah (sallallaahu alayhi wa sallam) that he spoke with them, in that which a trustworthy person has narrated from him. And if he opposes this after proof has been established upon him then he is a disbeliever. As for (his situation) before the proof being established upon him then he is excused due to ignorance, because the knowledge of this cannot be perceived by the mind, nor by seeing or pondering, and none commit disbelief by not knowing them except after the authentication of a narration that contains them. And we affirm these Attributes, and we reject any likeness (with the creation) as He negated likeness (with the creation) from Himself as He said: "There is nothing like unto Him, and He is the All-Seer, All-Hearer."

And ash-Shaafi'i (rahimahullaah) said: The leadership of Abu Bakr (radiyallahu anhu) was ordained by Allah (azza wa jall) from above His heaven, and He united the hearts of the companions of the Prophet (sallallaahu alayhi wa sallam) in agreement upon it.

Imam Ahmad ibn Hanbal (d.241H)

The Creed of Imam Ahmad ibn Hanbal

Statements concerning Tawhid

1- Imam Ahmad was asked about Tawakkul, so he said: "It is to cut off the desire for that which the creation longs for." (Tabaqatu'l-Hanabilah, 1/416)

2- Imam Ahmad said: "Allah has always been a Speaker, and the Qur'an is the Speech of Allah (subhanahu wa ta'ala), it is not created in any way. And Allah is not to be described with anything more than what He (subhanahu wa ta'ala) described Himself with." (Kitabu'l-Mihnah, 68)

3- Ibn Abi Ya'la relates from Abi Bakr al-Marwazi who said: "I asked Ahmad Ibn Hanbal about the Ahadith which are rejected by the Jahmiyyah in regards to the Attributes and the ru'yah, and the isma and the story of the Throne, so Imam Ahmad declared them authentic and said: The Ummah has received them with acceptance, so pass them on as they have come." (Tabaqatu'l-Hanabilah, 1/56)

4- Imam Ahmad said: "Whosoever alleges that Allah does not speak, then he is a disbeliever. Verily we pass these Ahadith on as they have come." (Abdullah Ibn Ahmad, Kitaabu's-Sunnah, 71)

5- Hanbal Ibn Ishaq Ibn Hanbal Ibn Hilaal Ibn Asad, Abu Ali ash-Shaybani (the son of the paternal uncle of Ahmad Ibn Hanbal) asked Imam Ahmad about the ruyah, so he said: "They are authentic Ahadith, we believe in them and affirm them. And we believe in everything that has been narrated from Rasulullah (sallallahu alayhi wa sallam) with good chains of narration." (Lailakai, Sharh Usoulu'l-I'tiqad Ahlu's-Sunnah wa'l-Jamaa'ah, 2/507)

6- Ahmad Ibn Hanbal wrote to Musaddad Ibn Misrahad Ibn Mursabil al-Asdi al-Basri¹: "They describe Allah with what He described Himself with, and they negate from Allah what He negated from Himself..." (Ibnu'l-Jawzi, Manaqibu'l-Imam Ahmad, 221)

7- Imam Ahmad said: "And Jahm Ibn Safwaan alleged that whosoever described Allah with something that He described Himself with in His Book, or something that is narrated from His Messenger; that he was a disbeliever, and that he was from the Mushabbihah." (Imam Ahmad, ar-Radd ala'l-Jahmiyyah, 104)

8- Imam Ahmad said: "We believe that Allah is above His Throne however He wishes and as He

wishes, without a limit (hadd), nor an Attribute that the describer can comprehend, nor a limit which the describer can place. So the Attributes of Allah are from Him and for Him, and He is as He described Himself, He cannot be encompassed (in vision) by the eyes." (Ibn Taymiyyah, Dar'ut-Ta'anidu'l-Aql wa'n-Naql, 2/30)

9- Imam Ahmad said: "Whomsoever alleges that Allah will not be seen in the Hereafter, then he is a disbeliever who has lied upon the Qur'an." (Ibn Abi Ya'la, Tabaqatu'l-Hanabilah, 1/59; 1/145)

10- And Ibn Abi Ya'la mentioned froth Abdullah Ibn Ahmad said: "I asked my father (i.e., Imam Ahmad ibn Hanbal) about a people who say: When Allah spoke to Musa (alayhi's-salam); He did not speak with a voice. So my father said: Allah spoke with a voice, and we pass these Ahadith on as they have come." (Tabaqatu'l-Hanabilah, 1/185)

11- Imam Abu Bakr al-Marrudhi, the companion of Ahmad Ibn Hanbal, said: "It was said to Aba Abdullah (i.e., Imam Ahmad) that Abdu'l-Wahhab was speaking and he had said: Whosoever claims that Allah spoke to Musa (alayhi's-salam) without a voice, then he is a Jahmi, and an enemy of Allah, and an enemy of Islam. So Abu Abdullah said: How beautiful is what he has said, may Allah pardon him." (Daru't-Ta'aarud, 2/37-39)

12- Abdullah Ibn Ahmad said: "I said to my father: Verily there are those who say that Allah did not speak to Musa (alayhi's-salam) with a voice. So Imam Ahmad replied: These are the heretical Jahmiyyah, they only use ta'til (denial)." (Majmu al-Fatawa, 12/368)

13- Abdus Ibn Malik al-Attar said: "I heard Ahmad Ibn Hanbal saying: The Qur'an is the Speech of Allah, and it is not created, and do not weaken in saying that it is not created. Since the Speech of Allah is from Him, and nothing from Him is created." (Lailakai, Sharh Usoulu'l-I'tiqad Ahlu's-Sunnah wa'l-Jamaa'ah, 1/157)

14- Ahmad Ibn Sa'id ad- Darimi said: "I said to Ahmad Ibn Hanbal: I will say to you a statement, and if you oppose anything from it, then say: I oppose it. I said to him: We say that the Qur'an, from its beginning to its end, is the Speech of Allah, nothing from it is created. And whoever claims that something from it is created, then he is a disbeliever. So he did not oppose anything from it and was pleased with it." (Ibn Abi Hatim; Tabaqatu'l-Hanabilah, 1/46)

15- Imam Ahmad said: "The Qur'an is the Speech of Allah in all situations from the situations; it is not created." (Ibn Haani, al-Masaa'd, 2/158)

16- Imam Ahmad Ibn Hanbal said: "I met the men, scholars and Fuqaha (jurists) of Makkah and Madinah and Kufah and Basrah and Shaam and ath-Thughur and Khurasan. So I saw them to be

upon the Sunnah and the Jamaa'ah, so I asked them about it (i.e., the wording). So all of them said that the Qur'an is the Speech of Allah, it is not created; from Him it began and to Him it shall return." (Ikhtisasu'l-Qur'an, # 9)

17- Imam Ahmad said: "Allah will not cease to be the Knower and the Speaker. We worship Allah by His Attributes, which are not limited, nor known except with what He described Himself with. And we return the Qur'an to the One who is knowledgeable of it, to Allah (subhanahu wa ta'ala). So He is knowledgeable of it, it came from Him and to Him it shall return." (Ahmad Ibn Hanbal, al-Mihnah, 45)

18- Shaykhul-Islam Ibn Taymiyyah said: "And from that which Ahmad opposed was the statement of the Jahmiyyah alleging that the Qur'an is not found in the chests, nor in the books." (Majmu al-Fatawa, 12/388)

Statements concerning al-Qadar

19- Ahmad Ibn Hanbal wrote to Musaddad, and he stated therein: "And to believe in al-Qadar (Divine Pre-Decree); its good and its evil, and its sweetness and its bitterness is from Allah." (Ibnu'l-Jawzi, Manaqibu'l-Imam Ahmad, 169, 172, 203; Abi Bakr al-Khallaal, as-Sunnah, #85)

20- Abi Bakr al-Marwazi said: "Abu Abdullah was asked, so he said: The good and the evil has been pre-decreed upon the servants? So it was said to him: Allah created the good and the evil. He said: Yes, Allah pre-decreed it." (Abi Bakr al-Khallaal, as-Sunnah)

21- Imam Ahmad said: "And the qadar -its good and its evil, and its little and its abundance, and its apparent and its hidden, and its sweetness and its bitterness, and its beloved and its detested, and its reward and its punishment, and its beginning and its end- is from the Pre-Decree of Allah. And no one from amongst them can transcend nor exceed the Will of Allah (subhanahu wa ta'ala), nor his Pre-Decree." (Imam Ahmad, as-Sunnah, 68)

22- Abu'l-Harith said: "I heard Aba Abdullah saying: So Allah (subhanahu wa ta'ala) pre-decreed obedience and disobedience and He pre-decreed the good and the evil. And whoever was written as fortunate, then he is fortunate, and whoever was written as miserable, then he is miserable." (Abi Bakr al-Khallaal, as-Sunnah, #85)

23- Abdullah Ibn Ahmad said: "I heard my father being asked by Ali Ibn Jahm about the one who speaks of al-qadar, is he a disbeliever? He said: If he denies the Knowledge when he says that Allah does not know until the creation knows, then it is known that he has denied the Knowledge of Allah, so he is a disbeliever." (Abdullah Ibn Ahmad, as-Sunnah, 119)

24- Abdullah Ibn Ahmad said: "I asked my father another time about performing the Prayer behind the Qadari. So he said: If he disputes it and calls to it, then do not perform the Prayer behind him." (Abdullah Ibn Ahmad, as-Sunnah, 1/384)

Statements concerning Iman

25- Imam Ahmad said: "From the most excellent qualities of Iman (faith) is to love for the sake of Allah and to hate for the sake of Allah." (Ibn Abi Ya'la, Tabaqatu'l-Hanabilah, 2/275)

26- Imam Ahmad said: "Iman increases and decreases, as occurs in the narration: The most complete of the Believers in Iman is the best of them in character. (Ahmad, Musnad; Abu Dawud; Tirmidhi)." (Ibnul Jawzi, Manaqibu'l-Imam Ahmad, 153, 168, 173)

27- Sulayman Ibn Ash'ath said: "Aba Abdullah said: The Prayer, Zakaat (charity), Hajj (pilgrimage) and righteousness is from Iman, and disobedience decreases Iman." (al- Khallaal, as-Sunnah, #96)

28- Abdullah Ibn Ahmad said: "I asked my father about a man who says that Iman is statement and action, it increases and decreases. However, he does not make exception, is he a Murji? He said: I hope that he will not have irjaa. I heard my father saying: The proof against exception is the statement of Rasulullah (sallallaahu alayhi wa sallam) to the people in the graves: And if Allah wills, we shall be meeting up with you. (Muslim)" (Abdullah Ibn Ahmad Ibn Hanbal, as-Sunnah, 1/307-308)

29- Abdullah Ibn Ahmad said: "I heard my father -may Allah bestow mercy upon him- being asked about irjaa, so he said: We say: Iman is statement and action, it increases and decreases. If a person commits zinaa (adultery, fornication) and drinks intoxicants, his Iman decreases." (Abdullah Ibn Ahmad Ibn Hanbal, as-Sunnah, 1/307)

Statements concerning the companions

30- Imam Ahmad said: "And it is from the Sunnah to mention the good qualities of the companions of Rasulullah (sallallaahu alayhi wa sallam), all of them together. And to refrain from mentioning their evil qualities and the differing that occurred between them. So whosoever speaks ill of the companions of Rasulullah (sallallaahu alayhi wa sallam), or one person from amongst them, then he is an innovator, Rafidi, repulsively diseased, mentally underdeveloped person. Allah will not accept honesty nor exchange from him. Rather, loving them is the Sunnah, and supplicating for them brings about closeness to Allah, and following them is the way, and taking their narrations is nobility." (Imam Ahmad, Kitaabu's-Sunnah, 77)

31- Imam Ahmad said: "Then the companions of Rasulullah (sallallaahu alayhi wa sallam) -after the four (Caliphs)- are the best of the people, and it is not permissible for anyone to mention anything from their bad qualities, nor to charge anyone from amongst them with a fault, nor a deficiency. So

whosoever does that, then it is indeed obligatory upon the ruler to capture and punish him, and he must not pardon.” (Imam Ahmad, Kitaabu’s-Sunnah, 78)

32- Imam Ahmad said: "And to testify that the ten are in Paradise; Abu Bakr (radiyallahu anh), Umar (radiyallahu anh), Uthman (radiyallahu anh), Ali (radiyallahu anh), Talhah (radiyallahu anh), az-Zubayr (radiyallahu anh), Sa'd (radiyallahu anh) and Sa'id (radiyallahu anh), and Abdu'r-Rahman Ibn Awf (radiyallahu anh), and Abu Ubaydah Ibnu'l Jarrah (radiyallahu anh). And whoever RasulAlah (sallallaahu alayhi wa sallam) testified for, we testify that he is in Paradise.” (Ibnu'l-Jawzi, Manaaqibu'l-Imam Ahmad, 170)

33- Abdullah Ibn Ahmad said: “I asked my father about the imaams, so he said: Abu Bakr (radiyallahu anh), then Umar (radiyallahu anh), then Uthman (radiyallahu anh), then Ali (radiyallahu anh).” (Abdullah Ibn Ahmad, as-Sunnah, 235)

34- Abdullah Ibn Ahmad said: “I asked my father about a people who say that Ali was not a caliph. He said: This is a rejected, evil statement.” (Abdullah Ibn Ahmad, as-Sunnah, 235)

35- Imam Ahmad said: "Whoever does not affirm the khilafah for Ali (radiyallahu anh), then he is more misguided than the donkey of his family.” (Ibnu'l-Jawzi, Manaaqibu'l-Imam Ahmad, 163)

36- Imam Ahmad said: "Whoever does not make Ali Ibn Abi Talib (radiyallahu anh) fourth in the khilafah, then do not speak to him and do not marry to him.” (Ibn Abi Ya'la, Tabaqatu'l-Hanabilah, 1/45)

Statements concerning prohibition from Ilm al-Kalaam and controversies in the religion

37- Abi Bakr al-Marwazi said: “I heard Aba Abdullah saying: Whoever is given to Kalaam will not succeed, and whoever is given to Kalaam will not be free from becoming Jahmi.” (Ibn Battah, al-Ibaanah, 2/538)

38- Imam Ahmad said: "Verily a person of Kalaam will never succeed, ever. And you will never see anyone looking into Kalaam, except that there is corruption in his heart.” (Ibn Abdu'l-Barr, Jaami Bayaanu'l-Ilm wa Fadlihi, 2/95)

39- Ibn Ahmad Ibn Hanbal said: “My father wrote to Abu'l-Hasan Ubayd-Allah Ibn Yahya Ibn Khaqan at-Turki al-Baghdadi: I am not a person of Kalaam, nor do I hold the view of Kalaam in anything from this, except what is found in the Book of Allah and the Hadith of Rasulullah (sallallaahu alayhi wa sallam). So as for other than that, then speaking about it is not praiseworthy.” (al-Harawi, Dhammu'l-Kalaam, baa/216/qaaf)

40- Musa Ibn Abdullah at-Tarsusi said: "I heard Ahmad Ibn Hanbal saying: Do not sit with the people of Kalaam, even if they are defending the Sunnah." (Ibnu'l-Jawzi, Manaqibu'l-Imam Ahmad, 205)

41- Abu'l-Harith as-Siyaagh said: "Whoever loves Kalaam, then it will not come out from his heart, and you will not see a person of Kalaam succeeding." (Ibn Battah, al-Ibaanah, 2/539)

42- Ubayd-Allah Ibn Hanbal said: "My father informed us saying: I heard Aba Abdullah saying: Hold firmly to the Sunnah and the Hadith and Allah will benefit you with it. And beware of dispute, quarreling and argumentation, since a person who loves Kalaam will not succeed. And whoever invents new Kalaam, his affair does not end in anything except innovation, because Kalaam does not call to goodness. And I do not like Kalaam, nor dispute, nor argumentation. So hold firmly to the sunnan and the athar (narrations) and the Fiqh that will benefit you. And leave alone the quarrelling and the Kalaam of the people of deviation and argumentation. We know the people and they did not know this, and they stayed away from the people of Kalaam. And the end result of Kalaam is not good. We seek refuge with Allah and beware of the Fitnah and may we be safe and aware of every form of destruction." (Ibn Battah, al-Ibaanah, 2/539)

43- Imam Ahmad said: "If you see a man loving Kalaam, then warn against him." (Ibn Battah, al-Ibaanah, 2/540)

Abu Ja'far Muhammad Ibn Harun al-Mukhrimi al-Fallaas said: "If you see a man finding fault with Ahmad Ibn Hanbal, then know that he is a misguided innovator." (al-Jarh wa't- Ta'dil, 308-309; Tarikh Dimashq, 5/294)

Usool-us-Sunnah (Foundations of the Sunnah)

Qadi Abu'l-Husayn Muhammad ibn Abi Ya'la said: I read to Mubaarak saying to him: Abdu'l-Aziz al-Azji informed us: Ali ibn Bushraan informed us: Uthman, known as Ibnus-Samaak, informed us: Hasan ibn Abdu'l-Wahhab narrated to us: Sulayman ibn Muhammad al-Munqari narrated to us: Abdoos ibn Malik al-Attar narrated to me: I heard Abu Abdullah Ahmad ibn Hanbal, may Allah be pleased with him, saying:

The fundamental principles of the Sunnah with us are:

- 1- Holding fast to what the Companions of Rasulullah (sallallaahu alayhi wa sallam) were upon.
- 2- Taking them (and their way) as a model to be followed.
- 3- The abandonment of innovations and every innovation is misguidance.
- 4- The abandonment of controversies.
- 5- The abandonment of sitting with the people of Ahwaa (desires).
- 6- And the abandonment of quarreling, argumentation and controversy in the religion.
- 7- And the Sunnah with us are the athar (i.e., narrations) of Rasulullah (sallallaahu alayhi wa sallam) and the Sunnah explains and clarifies the Qur'an.
- 8- It is the guide to the Qur'an containing evidences and indications as to its meanings and correct interpretations.
- 9- There is no analogical reasoning in the Sunnah and examples or likenesses are not to be made for it.
- 10- Nor is it grasped and comprehended by the intellects or the desires.
- 11- Rather it (consists of) following (and depending upon) it and abandoning the hawaa (desire).
- 12- And it is from the binding and necessary Sunnah, (the Sunnah) which whoever leaves a single matter from it, has not accepted it (in its totality), has not believed in it and is not from its people.
- 13- To have faith in Qadar (the Divine pre-decree), both its good and its evil.

14- To affirm the Ahadith related to it and to have faith in them. It is not to he said: 'Why' or 'how'? It is (but) attestation (to the truthfulness of such Ahadith) and having faith in them.

15- And whoever does not know the explanation of a Hadith and (whose) intellect (does not have the capacity) to make him understand it, then that would be sufficient (i.e., to just merely affirm the Ahadith and have faith in them) since (everything from the religion) has been perfected for him. And it is necessary for him to have faith in it and to submit to it, such as the Hadith of the truthful, the believed and whatever is similar to it in the matter of al-Qadar.

16- And also like the Ahadith regarding the Ru'yah (the believer's seeing of Allah in the Hereafter), all of them, even if they disagree with people's hearing and (even) if the one who is listening to them feels repelled by and is averse to them.

17- Certainly, it is obligatory upon him to have faith in them and not to reject a single word from them nor from other (such) Ahadith, which have been reported by reliable, trustworthy narrators.

18- And that he does not argue with anyone, nor dispute and nor should he learn (about how to make) argumentation (in such matters).

19- For indeed, (indulging in) Kalaam (theological rhetoric) in the matter of Qadar, the Ru'yah, the Qur'an and other such issues are among the ways that are detested and which are forbidden.

20- The one who does so, even if he reaches the truth with his words, is not from Ahlu's-Sunnah, until he abandons (using) this mode of argumentation, (and until he) submits and believes in the athar (the prophetic narrations and those of the Companions).

21- And the Qur'an is the 'Word of Allah'. It is not created. And he should not be too weak to declare it is not created and that the Word of Allah is not (something) distinct and separate from Him (i.e., an entity in itself) and that not a single thing from it is created.

22- And beware of argumentation with the one who innovates in this matter and says that his recitation of the Qur'an is created and other such claims.

23- And whoever hesitates in this matter and says: 'I do not know whether it is created or not created. It is but the Word of Allah'. Then he is a person of innovation and he is just like the one who says: 'It is created'.

24- Indeed it is the Word of Allah and it is not created.

25- To have faith in the Ru'yah (that Allah will be seen) on the Day of Judgment has been reported from Rasulullah (sallallaahu alayhi wa sallam) in the authentic Ahadith.

26- And that Rasulullah (sallallaahu alayhi wa sallam) saw his Lord (azza wa jall) and is correct and authentic. It has been reported by Qatadah from Ikrimah from Ibn Abbas (radiyallahu anh). And al-Hakam ibn Ibaan reported it from Ikrimah from Ibn Abbas. Also Ali ibn Zayd reported it from Yusuf ibn Mahraan from Ibn Abbas (radiyallahu anh). [1]

27- And the Hadith, in our estimation, is to be taken by ala dhahirihi (its apparent meaning), as it has come from Rasulullah (sallallaahu alayhi wa sallam). And indulging in theological rhetoric with respect to it is an innovation. But we have faith in it as it came, upon its apparent meaning and we do not dispute with anyone regarding it.

28- And having faith in the balance (the weighing) on the Day of Judgment just as it has come (to us in the Hadith): "A Servant will be weighed on the Day of Judgment and he will not be equal in weight to the wing of a fly."

29- And the actions of the servants will be weighed just as has been reported in the narration. To have faith in it and to attest to its truthfulness and to turn away from whoever rejects that and to abandon argumentation with him.

30- And that Allah (subhanahu wa ta'ala), will speak to the servants on the Day of Judgment, without there being a translator between Him and them, to have faith in this and to attest to its truthfulness.

31- To have faith in the Hawd (the Pool) and that there is a pool for Rasulullah (sallallaahu alayhi wa sallam) on the Day of Judgment. His Ummah will come to it (to drink) and its width is equal to the distance traveled in a month. Its drinking vessels equaling the number of stars in the sky (and this is) in accordance with the narrations that are authentic in this regard, from more than one aspect.

32- To have faith in the Punishment of the Grave and that this Ummah will be put to trial in their graves and will be questioned about Iman (and) Islam. About who is his Lord? Who is his Prophet?

33- And that Munkar and Nakir will come to him, (all of that) in whatever way Allah wills and in whatever way He desires. To have faith in that and to attest to its truthfulness.

34- To have faith in the Intercession of Rasulullah (sallallaahu alayhi wa sallam) and (to have faith) that some people will be brought out of the Fire after they have been burnt therein and reduced to

charcoal. (That) it will be ordered for them to be placed in a river by the door of Paradise, as has been reported in the narration, (all of that) however Allah (subhanahu wa ta'ala) wills and in whatever way Allah wills. Indeed, it is to have faith in it and to attest to its truthfulness.

35- To have faith that the Masihu'd-Dajjal is to come, there being written between his eyes, 'Kafir'. And (to have faith) in the Ahadith which have come (to us) regarding him. And to have faith that that will happen.

36- And (to have faith) that Isa (Ibn Maryam) will descend and will kill him at the gate of Ludd.

37- And that faith consists of (both) speech and action, it increases and decreases as has been reported in the narration: "The most complete of the believers with respect to faith is the best of them in his manners."

38- And whoever abandons the prayer then he has disbelieved. There is nothing from among the actions, the abandonment of which constitutes disbelief except for the prayer. Whoever abandons it is a disbeliever and Allah (azza wa jall) has made killing him permissible.

39- And the best of this Ummah after its Prophet (sallallaahu alayhi wa sallam) is Abu Bakr as-Siddiq (radiyallahu anh) then Umar Ibn al-Khattab (radiyallahu anh) then Uthman ibn Affan (radiyallahu anh).

40- We give precedence to those three just as the Companions of Rasulullah (sallallaahu alayhi wa sallam) gave precedence to them. They (i.e., the Companions) never differed in that.

41- Then after those three, the five Companions of the shura: Ali ibn Abi Talib (radiyallahu anh), az-Zubayr (radiyallahu anh), Talhah (radiyallahu anh), Abdu'r-Rahman ibn Awf (radiyallahu anh) and Sa'd ibn Abi Waqqas (radiyallahu anh), each of them was fitting and appropriate for khilafah and each of them was an Imam (leader).

42- In this regard we take the Hadith of Ibn Umar (radiyallahu anh): "We used to consider, while Rasulullah (sallallaahu alayhi wa sallam) was alive and his companions widespread: Abu Bakr (to be first), then Umar, then Uthman; and then we remained quiet."

43- Then after the five companions of the shura are the people who fought in Badr from among the Muhajirun. And then those who fought in Badr from among the Ansar, from among the companions of Rasulullah (sallallaahu alayhi wa sallam). (Each one's rank is) according to his migration and precedence (in the religion).

44- Then the most superior of mankind after these: the companions of Rasulullah (sallallaahu alayhi wa sallam), the generation in which he was sent. Everyone who accompanied him, whether for a year, a month, a day, an hour or (just merely) saw him, then he is from among his Companions. His companionship is according to the extent to which he accompanied him, (and to the extent to which) he had precedence in being with him, heard from him and looked at him.

45- So the closest of them in companionship to him are more excellent than the generation, which did not see him, even if they met Allah with all the (good) actions. Despite that, those who accompanied Rasulullah (sallallaahu alayhi wa sallam), saw him and heard from him (are superior).

46- And whoever saw him with his eyes, and believed in him, even if for an hour, is more excellent, on account of this companionship (with Rasulullah), than the tabi'in, even if they (i.e., the tabi'in) did every action of goodness.

47- And hearing and obeying a'immah (the leaders) and the Amiru'l-Mu'minin, whether righteous or sinful, from among those who come into power with the khilafah and with respect to whom the people have agreed and united themselves and are pleased with him.

48- And also (hearing and obeying the one) who fought against the people with the sword (i.e., conquered them) until he became the khalifah and was named the Amiru'l-Mu'minin.

49- Participation in battles along with umara (the leaders), be they righteous or sinful, is an everlasting affair up (i.e., always operative) until the Day of Judgment. It is never to be abandoned. (Likewise) the division of the spoils of war and appointing a'immah (the rulers) to establish the prescribed punishments (hudud) are (both) everlasting. It is not permissible for anyone to rebuke them or to contend with them (i.e., the rulers).

50- Also, handing over the charity to them (i.e., the rulers) is permissible and always operative (in effect). Whoever gives the charity to them then that will suffice him (i.e., his obligation will have been fulfilled), whether righteous or sinful.

51- And performing the Jumu'ah prayer behind him (i.e., the ruler) and behind whomever he appoints is (a) permissible and perfect (act) and (consists of) two rak'ahs. Whoever repeats them (after praying behind him) is an innovator, one who abandons the narrations and an opposer of the Sunnah. He receives nothing (of reward) from the excellence of his (attendance of) the Jumu'ah prayer, if he does not accept and hold that prayer is to be observed behind the leaders, whomever they may be, the righteous amongst them and the sinful amongst them.

52- So the Sunnah is that the prayers two rak'ahs with them. (Whoever repeats them is an

innovator) and that he acknowledges that they are perfect and complete, not having any doubt in his heart regarding that.

53- And whoever revolts against a leader from among the leaders of the Muslims, after the people had agreed upon him and united themselves behind him, after they had affirmed the khilafah for him, in whatever way this khilafah may have been, by their pleasure and acceptance or by (his) force and domination (over them), then this revolter has disobeyed the Muslims, and has contradicted the narrations of Rasulullah (sallallaahu alayhi wa sallam). And if the one who revolted against the ruler died he would have died the death of ignorance.

54- And the killing of the one in power is not lawful, and nor is it permissible for anyone amongst the people to revolt against him. Whoever does that is an innovator, (and is) upon other than the Sunnah and the (correct) path.

55- Fighting against the thieves and Khararij (the revolters) is permissible. That is, when they set upon a man with respect to his person and his wealth. It is then permissible for him to fight (and defend) himself and his property and to repel (the thieves and the revolters) from them both (i.e., himself and his property) with everything that is within his capacity.

56- But it is not permissible for him, when they depart from him or abandon him, that he seeks them (i.e., to find them). Nor should he follow their tracks and this is not (permissible) for anyone other than the Imam (leader) or those charged with authority over the Muslims.

57- It is only for him to defend himself in his own place and he should intend, by his striving against them, that he will not kill anyone. But if he kills him whilst defending himself in the battle, then Allah will make the one killed far removed (from Himself and from any goodness). And if he (himself) is killed in that state, whilst he is defending himself and his property, then I hope that it is martyrdom for him, as has occurred in the Hadith.

58- And all of the narrations in this regard have ordered with fighting him but did not order killing him, nor pursuing him and nor finishing him off should he fall to the ground or become wounded.

59- And if he took him as a captive he should not kill him and should not carry out the prescribed punishment against him, but rather, he should raise his matter to whomever Allah has appointed and given authority so that he may judge in the matter.

60- And we do not testify for anyone from among the People of the Qiblah, on account of an action that he has done, that he is in Paradise or in Hell-Fire. We have hope for the righteous one and we fear for him and we fear for the evil and sinful person and we hope in the mercy of Allah for him.

61- And whoever meets Allah with a sin, which would necessitate the Fire for him, having repented, not returning back to it and (not) being insistent upon it then Allah (azza wa jall) will turn to him (in forgiveness). And Allah accepts repentance from His servants and forgives the evil actions.

62- And whoever meets Him after having had the prescribed punishment meted out to him for that (particular) sin in this world, then that would be its expiation as occurs in the narration from Rasulullah (sallallaahu alayhi wa sallam).

63- And whoever meets him having persisted upon, and not repented from the sins which necessitate punishment, then his affair is with Allah (Jalla Jalaluhu) if He wills He will punish Him and if He wills He will forgive him.

64- And whoever meets Him as a disbeliever, He will punish him and will not forgive him.

65- And stoning to death (which is true and correct) is the rightful due of the one who has fortified (himself/herself with marriage) but fornicates, either when he/she admits (to this act) or when the evidence is established against him/her.

66- Rasulullah (sallallaahu alayhi wa sallam) stoned to death and the Rightly Guided Leaders too, stoned to death.

67- And whoever disparages and degrades a single one of the Companions of Rasulullah (sallallaahu alayhi wa sallam) or dislikes him on account of something that occurred from him, or mentions his shortcomings, then he is an innovator.

68- (He remains as such) until he asks for Allah's mercy for them, all of them and until) his heart is sincere and good-natured towards them.

69- And hypocrisy; it is disbelief, that a person disbelieves in Allah and worships other than Him (inwardly), (but) he manifests Islam openly such as the hypocrites in the time of Rasulullah (sallallaahu alayhi wa sallam).

70- And his (sallallaahu alayhi wa sallam) saying: "in whomsoever there are three (characteristics) he is a hypocrite..." is an intensification (in expression) we report it as it has come and we do not explain it. And (likewise) his (sallallaahu alayhi wa sallam) saying: "Do not become disbelievers after me, (astray) striking the necks of each other." And: "When two Muslims meet with their swords then (both) the killer and the killed are in the Fire." And: "Cursing a Muslim is wickedness and fighting against him is disbelief." And: "Whoever says to his brother, 'O Disbeliever!' then it returns

back to one of them.” And: “It is disbelief in Allah, the one who denies his kinship, even if it is insignificant (i.e., remote).” And other Ahadith such as these, among those which have been authenticated and preserved.

71- We submit to it, even if we do not know its explanation. We do not talk about it. We do not argue about it. And we do not explain these Ahadith except with the like of what they (i.e., the Ahadith) have come with. We do not reject them except with the best amongst them.

72- And Paradise and Hell-Fire are two created things. They have (already) been created as has come from Rasulullah (in the Hadith): “I entered Paradise and I saw a castle...” And: “I saw Hawd (the Pool)...” And: “I looked into Hell-Fire and I saw that most of its inhabitants were women.” And: “I looked into the Fire and I saw such and such...”

73- So whoever claims that they (i.e., Paradise and Hell-Fire) are not created then he is a denier of the Qur’an and the Ahadith of Rasulullah (sallallahu alayhi wa sallam) and I do not consider that he believes in Paradise and Hell-Fire.

74- And whoever dies from among the People of the Qiblah as a Muwahhid (one testifying to the unity and uniqueness of Allah in His Lordship His right of worship and in His Names and Attributes) then prayer is performed over him and forgiveness is sought for him.

75- Seeking forgiveness is not to be withheld from him (i.e., it should not be abandoned for him) and we do not abandon Praying over him on account of a sin which he committed, regardless of whether it is a small or a big sin. His affair is with Allah (subhanahu wa ta’ala).

[1] Haafidh Ibn Hajar (d. 851H) said, “The narrations from Ibn ‘Abbaas have come unrestricted and the others are restricted. It is therefore necessary to understand the general unrestricted narrations (from Ibn ‘Abbaas) in light of the restricted narrations (from ‘Aa’ishah and Ibn Mas’ood)...” Then he mentions the unrestricted narrations mentioning the vision (with the eyes) and the restricted narrations, which mention that the vision was by the heart. Then he said, “... So upon this, it is possible to reconcile between the affirmation of Ibn ‘Abbaas and the denial of ‘Aa’ishah in that the denial can be taken to be the denial of the vision with the eyes and its affirmation to be the affirmation of the heart...” See Fathul-Baaree, 8/608.

It is possible to reconcile between the two sayings of Ibn ‘Abbaas and ‘Aa’ishah (radhi allhuanha) in another way and that is that Ibn ‘Abbaas speaks about the affirmation of the vision for the Prophet (sallallahu alaihi wasallam) basing this upon the possibility that he saw his Lord in his sleep, and this is also a true vision. And it is not that he saw him in the Night of Ascent. And that ‘Aa’ishah denied the Prophet’s (sallallahu alaihi wasallam) vision of his Lord on the Night of Ascent only, or the seeing of his Lord while he was awake and that she does not deny that he saw Him in his sleep. Rather, she just negates that he saw Him while he was awake. So upon this, there is no contradiction and all praise is for Allaah, the Lord of all the Worlds, and Allaah, the Exalted, knows best.

The Sunnah upon which Rasoolullah (sallallaahu alayhi wa sallam) died

Abu'l-Husayn Muhammad ibn Abi Ya'la said: al-Mubaarak informed us, saying: Abdu'l-Aziz al-Azji informed us, saying: Abu Bakr al-Mufid narrated to us: Hasan ibn Ismail ar-Rah'iyy narrated to us, saying: Ahmad ibn Hanbal, the Imam of Ahlu's-Sunnah, the one showing patience at the time of severe trial, said to me:

“Ninety men from among the tabi'in, the scholars of the Muslims and of the Salaf and Fuqaha (the jurists) of the various cities are (unanimously) agreed that the Sunnah upon which Rasulullah (sallallaahu alayhi wa sallam) died is:

- 1- The first: Being pleased and content with the Qada (Ordainment) of Allah (azza wa jall) and submitting to His command, having patience upon His ruling, taking that which He has commanded and refraining from that which He has forbidden.
- 2- Having faith in Qadar, its good and its evil.
- 3- Abandoning quarreling and argumentation in the religion.
- 4- Wiping of the khuffs (leather socks).
- 5- Participating in jihaad with every khalifah, whether righteous or sinful.
- 6- Performing (funeral) prayer over whomever dies from the people of the Qiblah.
- 7- That faith consists of speech and action, it increases with obedience and decreases with disobedience.
- 8- That the Qur'an is the 'Speech of Allah' (which was) revealed upon the heart of His Prophet Muhammad (sallallaahu alayhi wa sallam). It is not created, in whatever fashion it is recited or rehearsed.
- 9- Having patience under the banner of the one in authority, in whatever condition he may be in, just or unjust.
- 10- That we do not set out (in revolt) against the rulers with the sword, even if they are unjust and oppressive.

11- That we do not declare anyone from among the people of Tawhid a 'Kafir' (disbeliever) even if they commit the major sins.

12- Refraining from (talking about) whatever occurred between the companions of Rasulullah (sallallaahu alayhi wa sallam).

13- That the best of mankind after Rasulullah (sallallaahu alayhi wa sallam) are: Abu Bakr (radiyallahu anh), Umar (radiyallahu anh), Uthman (radiyallahu anh), and Ali (radiyallahu anh), the nephew of Rasulullah (sallallaahu alayhi wa sallam).

14- Asking for Allah's mercy for all of the companions of Rasulullah (sallallaahu alayhi wa sallam), and also for his offspring, his wives and his kinship through marriage, may the pleasure of Allah be upon them all.

This is the Sunnah; stick fast to it and you will be safe. Taking it is guidance and abandoning it is going astray."

The Characteristics of a Believer from Ahlu's-Sunnah wa'l-Jamaa'ah

[Tabaqat al-Hanabilah, 1/294-295]

Muhammad ibn Habib al-Andari said: "I heard Ahmad ibn Hanbal say: The Characteristic of a Believer from Ahlu's-Sunnah wa'l-Jamaa'ah is:

1- Whoever bears witness that no god has the right to be worshiped except Allah (subhanahu wa ta'ala), He is alone without partners, and Muhammad (sallallaahu alayhi wa sallam) is His slave and Messenger.

2- He establishes all that the Prophets and Messengers have come with. He believes in his heart that which he manifests.

3- He does not doubt in his belief.

4- He does not make a Kafir out of anyone from the people of Tawhid because of a sin. But he delays what is unknown to him of the affairs to Allah (azza wa jall). He entrusts his affairs with Allah (azza wa jall). He does not guarantee safety from Allah (azza wa jall) for a sin.

5- He knows that everything is by the qada of Allah and His divine decree, the good, the bad, everything!

6- He hopes for the good doer of the Ummah of Muhammad (sallallaahu alayhi wa sallam) and he fears for the one who does badly.

7- He does not place anyone from the Ummah of Muhammad (sallallaahu alayhi wa sallam) in Jannah or the fire because of some good or bad that was done, so that Allah (azza wa jall). He (subhanahu wa ta'ala) is the One to place His creation wherever He likes.

8- He knows the right of the Salaf, those whom Allah (subhanahu wa ta'ala) has chosen to attend His Prophet (sallallaahu alayhi wa sallam).

9- He gives preference to Abu Bakr (radiyallahu anh), Umar (radiyallahu anh) and Uthman (radiyallahu anh). He knows the right of Ali ibn Abi Talib (radiyallahu anh), Talhah (radiyallahu anh), az-Zubayr (radiyallahu anh), Abdu'r-Rahman ibn Awf (radiyallahu anh), Sa'd ibn Abi Waqqas (radiyallahu anh), Sa'id ibn Zayd ibn Amr ibn Nufayl (radiyallahu anh) over the rest of the companions. Indeed, they are the nine who were with the Prophet (sallallaahu alayhi wa sallam) on the mountain of Hira when Rasulullah (sallallaahu alayhi wa sallam) said: "Be calm Hira, because you have upon yourself a Prophet, a truthful one and a martyred." And the Prophet (sallallaahu alayhi wa sallam) is the tenth of them.

10- He shows mercy on all of the companions of Muhammad (sallallaahu alayhi wa sallam). The young from among them and the old. He speaks of their virtues and refrains from that which broke out among them.

11- The salaah of the two ids, fear, jumu'ah, and the jamaa'ah with every amir, whether he is righteous or wicked.

12- Wiping over khuffs (the leather socks) during travel and when not traveling.

13- Shortening during travel.

14- The Qur'an is the speech of Allah and His revelation and it is not created.

15- Faith is a statement and an action. It increases and decreases.

16- Jihaad is ongoing since the time that Allah (Jalla Jalaluhu) sent Muhammad (sallallaahu alayhi wa sallam) up until the last group who will fight the Dajjal (Anti-Christ). They will not be harmed by the wrongdoing of the wrongdoer.

17- Buying and selling is permissible until the Day of Resurrection in accordance with the Book and

the Sunnah.

18- Saying Allahu Akbar (Allah is the Great) is four times over the funeral.

19- Supplication for piety is for the Imams (rulers) of the Muslims. Do not revolt against them by the sword. Do not fight in Fitnah and remain in your homes.

20- The belief in the punishment of the grave.

21- The belief in Munkar and Nakir.

22- The belief in the Hawd (the Pool) and the shafa'ah (intercession).

23- The belief that Ru'yah (the people of Paradise will see their Lord The Blessed and Exalted).

24- The belief that those who profess the oneness of Allah will exit the fire after being burned, just as the Hadith narrates these things on the authority of Rasulullah (sallallaahu alayhi wa sallam).

25- We believe in the truth of them and we don't make any Kalaam (analogy) with them.

26- This is what the scholars of all the cities have agreed upon."

An Explanation of The Aqidah Of Ahlu's-Sunnah wa'l-Jamaa'ah

Qadhi Abu Ya'la Muhammad ibn Muhammad ibn al-Husayn ibn Khalf al-Farra narrates in *Tabaqat* (1/342) and Abu al-Faraj Abdu'r-Rahman ibn Ali ibn al-Jawzi al-Hanbali in his book *Manaqibu'l-Imam Ahmad* (217) and Qadhi Burhan ad-Din Ibrahim ibn Muflih mentioned in his book *al-Maqsad al-Arshad* that Abu Bakr Ahmad ibn Muhammad al-Burda'i at-Tamimi¹ said:

"At the time of the Fitnah (trial and tribulations) of Qadr, Rafd, I'tizaa (Mutazilites), Irjaa (whether Iman does not increase or decrease) and Khalq al-Qur'an (the Creation of the Qur'an), Imam Abu'l-Hasan Musaddad ibn Masahid ibn Masarbil Asadi Basri (d. 228H) wrote to Ahmad ibn Hanbal to write concerning the issues from the Sunnah of Rasulullah (sallallaahu alayhi wa sallam) and to send it to him.

When this letter reached the Imam Ahmad, he said whilst weeping: To Allah we belong and to him is our return, this Basri has spent enough wealth acquiring knowledge, yet the condition of his knowledge is that he could not acquire the Sunnah of Rasulullah (sallallaahu alayhi wa sallam) regarding these issues. Then Imam Ahmad wrote this answer:

Bismillahirrahmanirahim; All praise is for Allah who preserved the People of Knowledge of every time who gave da'wah of guidance to the misguided and stopped the destruction. They made the dead, living by the Book of Allah and saved them via the Sunnah of Rasulullah (sallallaahu alayhi wa sallam). How many of them have they given life to, who the Shayatin had killed, how many misguided have they guided. The result of their striving was a good favour on the Muslims. These people removed the Tahrif (distortion) of the ghaalayn (exaggerators) and the ihtiaal of the muhtalyn who were indulged in innovations and made Fitnah's open and general and they made divisions after divisions upon the Book of Allah. They placed buhtaan's (great lies) on Allah and raised numerous doubts concerning him. They talked about the Book of Allah without knowledge. We seek refuge in Allah from these misguided sects. May Allah send salutations and mercy upon his Prophet and upon his family.

To proceed; May Allah give us all the ability to achieve His pleasure and protect us from His punishment and that he takes us on the path of those who fear him and who have knowledge about him. I advise you and myself of taqwa, the Sunnah of Rasulullah (sallallaahu alayhi wa sallam) and the obligation of the Jamaa'atu'l-Muslimin (believers). We know a bad destination of those who oppose it and a good destination of those who act accordingly. This saying of Muhammad (sallallaahu alayhi wa sallam) has reached us: "Allah enters his slave into Paradise for acting on one Sunnah strictly." (Kanz al-Ummaal, 1/183)² I command you people, do not give anything precedence over the Qur'an. The Qur'an is the Kalaam (Speech) of Allah and the means by which Allah made His Speech is not created and whatever is the Lawh al-Mahfuz (Preserved Tablet) is also uncreated. Whoever says it is created is a disbeliever and whoever does not regard him as a disbeliever, then he is (also) a disbeliever (after the proof is established). After the Book of Allah, the Sunnah of Rasulullah (sallallaahu alayhi wa sallam), Prophetic Ahadith and the saying of the companions and tabi'in have the next status. Salvation is in the Ittiba (following) and affirmation of the statements of the Anbiya and Rusul. These points have been continuously mentioned by the higher stature of the people of knowledge.

Beware of the ideas of Jahm Ibn Safwaan for he is a person of Ra'y (opinion, following of baseless opinions and neglecting the guidance of Allah that has come in the Qur'an and the Sunnah) and Kalaam (theological rhetoric) and arguments. As for the Jahmiyyah, then those whom we have met from the people of knowledge are in consensus in saying: The Jahmiyyah are divided into three sects, so a party of them says: "The Qur'an is the Speech of Allah and it is created." The second group says: "the Qur'an is the speech of Allah." and then remains silent whether it is created or uncreated. They are the Waaqafiyyah. The Third group says their words of recitation of the Qur'an are created. Then all of these groups are Jahmiyyah, and the scholars are agreed that whoever says this and if does not repent from these sayings, then the slaughtered of his hand will not be Halaal and his decisions are not worthy of acceptance, they are disbelievers, and their repentance should

be sought, so either they repent or are killed.

Iman is comprised of speech and action and there is increase and decrease in it. If you do righteous actions there will be an increase in Iman and if you do evil there will be decrease. Is it possible that a man has no Iman yet he still remains within Islam, if he repents he will enter into Iman and nothing takes one out of Islam except Shirk (associating partners with Allah) or he rejects one of the obligations of Allah, then he is a disbeliever. If he abandons an action due to laziness then this condition of his is with Allah (azza wa jall) whether He punishes him or whether He forgives him.

Regarding the Mu'tazilah, our scholars are agreed that they are in favour of performing Takfir (declaring someone to be a disbeliever or to have gone outside the fold of Islam) on the account of sins. Hence whosoever from amongst the Mu'tazilah is upon this, believes that Adam (alayhi's-salam) by committing a sin also committed Kufr and when the brothers of Yusuf (alayhi's-salam) lied to their father, they also committed Kufr. The Mu'tazilah are agreed on this Aqidah that if one was to steal a grain then he is from the people of Hellfire, his wife will have to leave him. If he has performed Hajj previously he needs to repeat it. The one who says such things has indulged in Kufr. The ruling concerning them is that they are not given salaam nor given in marriage, nor their slaughterings be eaten, nor should their testimony be accepted until they repent from their Aqidah.

Concerning the Rawaafid, our scholars are agreed, it is their Aqidah that Ali (radiyallahu anh) is more virtuous than Abu Bakr (radiyallahu anh) and Umar (radiyallahu anh) and the (conversion to) Islam of Ali (radiyallahu anh) was before the (conversion to) Islam of Abu Bakr (radiyallahu anh). The individual who is in favour of this has openly refuted the Book and the Sunnah. Allah (subhanahu wa ta'ala) says: "Muhammadu'r-Rasulullah and those who believe are with him..." al-Ayah³ In this Ayah Allah has preferred Abu Bakr (radiyallahu anh) after Muhammad (sallallahu alayhi wa sallam), not Ali (radiyallahu anh). Rasulullah (sallallahu alayhi wa sallam) said: "If I was to take a Khalil (friend), I would take Abu Bakr but he is my brother and my companion, and Allah (azza wa jall) has taken your companion as a Khalil and there is no prophet after me." (Bukhari; Muslim; Tirmidhi) Whoever understands that the (conversion to) Islam of Ali (radiyallahu anh) was before the (conversion to) Islam of Abu Bakr (radiyallahu anh), he is upon error and mistake because he (Abu Bakr) accepted Islam when he was 35 and at that age Ali was a child of 7 years. The Islamic rulings, shari'ah, punishments and religious obligations were not effective on him.

It is necessary for the Muslim to have Iman in the Good and Bad of Qadhaa and Qadar (predestination) and hold the belief that every acceptable and non-acceptable points (the sweet and the bitter) of Qadhaa and Qadar are from Allah. Allah created the Heavens before He created the creation and He did tahliq of those who are worthy of it. Its blessings are everlasting. So whoever thought that anything from Jannah shall come to an end is a disbeliever similarly Allah created Hell and its inheritors. And its punishment is everlasting. Allah will bring groups out of the fire through

the intercession of Prophet Muhammad (sallallaahu alayhi wa sallam). The belief should be held of the Seeing of Allah without any obstacle, the speaking of Allah to Musa (alayhi's-salam) and that He (azza wa jall) made Ibrahim (alayhi's-salam) His Khalil (friend). The Mizaan (scale) is true, the Siraat (a bridge over Hell) is true, the Prophets are true, Isa (alayhi's-salam) is the slave and Messenger of Allah. One should have Iman in the Hawd (a water basin or pond; pool), Shafa'ah (intercession), Arsh (throne), Kursi (footstool) and Iman in that Malak al-Mawt (the Angel of Death) removes the soul and then they are returned to the bodies in the graves and they are questioned about Iman, Tawhid and the Messengers. To have Iman in Munkar and Nakir and the punishment of the grave, and belief in the blowing of the Sur (Trumpet), and it is a horn that Israfil will blow.

Also to have Iman that the grave in Madinah, is the grave of Rasulullah (sallallaahu alayhi wa sallam) with him Abu Bakr (radiyallahu anh) and Umar (radiyallahu anh). To have Iman in the fact that the hearts of the believers are between the two fingers of ar-Rahman (azza wa jall). Dajjaal will descend in the Ummah of Muhammad (sallallaahu alayhi wa sallam) without a doubt and Isa son of Maryam shall descend to the Earth and kill him at the Gate of Ludd. The Scholars of Ahlu's-Sunnah, whichever point they reject, they are the rejecters. Beware of innovations.

No eye has seen after Rasulullah (sallallaahu alayhi wa sallam), more virtuous than Abu Bakr (radiyallahu anh), nor has any eye has seen after Abu Bakr (radiyallahu anh) more virtuous than Umar (radiyallahu anh), nor has any eye seen after Umar (radiyallahu anh) better than Uthman (radiyallahu anh). This is our saying about the three khulafa and we used to say: Abu Bakr (radiyallahu anh) and Umar (radiyallahu anh) and Uthman (radiyallahu anh) and remain silent concerning Ali (radiyallahu anh) until the authenticity of the Hadith of Abdullah Ibn Umar (radiyallahu anh) concerning his virtue became clear to us. All Four Khulafa are Rashidin Mahdiyyin (rightly-guided). We testify about the 10, that they are from the people of Paradise, their names are: Abu Bakr (radiyallahu anh), Umar (radiyallahu anh), Uthman (radiyallahu anh), Ali (radiyallahu anh), Talhah (radiyallahu anh), Zubayr (radiyallahu anh), Sa'd (radiyallahu anh), Sa'id ibn Zayd (radiyallahu anh), Abdu'r-Rahman ibn Awf (radiyallahu anh) and Abu Ubaydah ibn al-Jarrah (radiyallahu anh). So whoever Rasulullah (sallallaahu alayhi wa sallam), bore witness that he is in Paradise, we bear witness for being from the People of Paradise him as well.

According to us performing Rafu'l-Yadayn (raising the hands) in prayer is an increase in good deeds, and proclaiming the Amln out loud at the saying of the Imam: "Wa laa adh-dhaallin." And praying upon whoever dies of the people of this Qiblah and their reckoning is upon Allah (azza wa jall), and going out with every leader who goes out in a battle or Hajj, and praying behind every righteous and wicked person the prayer of Jumu'ah and the two ids, and making supplications of righteousness, firmness and rectification should be made for the rulers. The sword should not be raised against them (revolt) and war is not fought against them in issues of differing, nor should anyone be forced to say so and so is from the people of paradise, so-and-so is in the Fire. However this can be said

about the Asharah Mubasharah, (the ten promised paradise) about whom Rasulullah (sallallaahu alayhi wa sallam) gave the glad tidings of paradise.

Describe Allah (Jalla Jalaluhu) with that with which He described Himself, and negate from Allah that which He negated from Himself, and avoid debate with the people of desires. And remaining silent about the shortcomings of the Companions of Rasulullah (sallallaahu alayhi wa sallam) and mention their virtues and remain silent concerning the disputes that took place between them. Do not seek advice from the people of innovation concerning the religious affairs, nor travel with them. And for the permissible ni'kah (wedlock) there has to be a Wali (guardian), listeners of the khutbah and two trustworthy witnesses. Mu'tah (temporary marriage) is Haraam (unlawful) up until the Day of Judgement. Pray behind every righteous person, even the sinful individual. Pray the funeral prayer of every individual who is from the people of the Qiblah because his affair is with Allah. Obey every Imam and Amir. Participate in Jihaad and Hajj.

The takbirs of the funeral prayer are four, and if the Imam says five then you also say five takbirs, as did Ali ibn Abu Talib (radiyallahu anh). It is the saying of Abdullah Ibn Mas'ud (radiyallahu anh): "Pronounce takbir as many times as your Imam pronounces takbir." but Shaafi'i has differed with me in this. He says that if the Imam says more than four takbirs then he should supplement the prayer and he has presented to me a Hadith with its chain, of Rasulullah (sallallaahu alayhi wa sallam) in which he said that He (sallallaahu alayhi wa sallam) prayed upon a funeral and pronounced takbir four times. And in one narration He prayed upon Najaashi pronouncing takbir four times. (Bukhari; Muslim; Malik)

The wiping over the khuffains for the traveler is three days and nights and one day and night for the resident. The supererogatory (night) prayer is two units. There is no prayer before the Id Prayer. Pray two units before sitting down in whatever mosque you enter as tahiyyah al-Masjid. The witr is one unit. Saying the Iqaamah is necessary. And love the Ahlu's-Sunnah (People of the Sunnah) for what has come forth from them. I consider the people of Ahlu's-Sunnah much better than Ahlu'l-Ahwaa (the people of desires) whatever their defects. And may Allah cause us and you to die upon Islam and the Sunnah, and may He grant knowledge to us and to you, and guide us to that which He loves and is pleased with.

This is the last of what reached us from that which the Imam wrote to Musaddad, may Allah have mercy on both of them." (Qadhi Abu Ya'la Muhammad ibn Muhammad ibn al-Husayn ibn Khalf al-Farra, Tabaqat, 1/342; Abu al-Faraj Abdu'r-Rahman ibn Ali ibn al-Jawzi al-Hanbali, Manaqibu'l-Imam Ahmad, 217; Qadhi Burhan ad-Din Ibrahim ibn Muflih, al-Maqsad al-Arshad)

After narrating this letter Ibnu'l-Jawzi said: "When Shaykhu'l-Islam Harawi was exiled he left all his books but he took this treatise with him. It is the saying of Ibn Mandah: Whoever read this advice and acted upon it is worthy of the verse upon him, Inna Abdi Laysa Laka Alayhim Sultaan. And he would often recite this khutbah in the start of his sermons. Hafidh Ibn Qayyim would often begin most of his books with it." (Ibn al-Jawzi,

Footnotes

¹ Some have challenged the authenticity of attributing this treatise to Imam Ahmad on the grounds that Ahmad ibn Muhammad al-Burda'i at-Tamimi is unknown. Shaykhu'l-Islam ibn Taymiyyah has lifted any doubt surrounding its reliability and said: "As for the letter of Ahmad ibn Hanbal to Musaddad ibn Musarhad, it is well known to the People of Hadith and Sunnah from amongst the companions of Ahmad and other than them, they took it with acceptance. And Abu Abdullah ibn Battah mentioned it in his book al-Ibaanah and more than one has relied upon it such as Qadhi Abu Ya'la and he wrote it by his own hand." (Majmu al-Fatawa, 5/375-377; 5/380-396)

² It was reported from A'ishah (radiyallahu anha): "Whoever holds fast to the Sunnah has entered Paradise." (Daraqutni, al-Afraad)

³ The rest of the verse states: "... are severe with the disbelievers, merciful amongst themselves. You see them bowing and prostrating, seeking bounty from Allah and His Pleasure. Their mark (of their faith) is in their faces from the traces of prostration. This is their description in the Tawrah, and their description in the Injil is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that he may enrage the disbelievers with them. Allah has promised those among them who believe and do righteous deeds forgiveness and a great reward." (al-Fath 48/29)

Imam 'Abdur-Rahman ibn 'Amr al-Awza'i (d.157H)

The Creed of Imam al-Awza'i

This creed is found in the encyclopedia of the beliefs of the Salaf, *Sharh Usool-l'tiqaad Ahlus-Summa Wal-Jamaa'ah* (2/154-155) of Imam Al-Laalikaa'ee with his chain of narrations back to Al-Awza'i.

Al-Hassan ibn 'Uthman informed us, saying: Ahmad ibn Hamdan informed us, saying: Bishr ibn Musa narrated to us, saying: Mu'awiyah ibn 'Amr narrated to us, saying: Abu Ishaq narrated to us, saying: "I asked al-Awza'i and he replied [1],

- 'Have patience upon the Sunnah and stop where the people (before you) stopped. Speak in (those matters in) which they spoke and hold back from what they held back. And tread upon the path of your salafus-salah for whatever sufficed them will suffice you.
- And the people of Sham used to be ignorant of this innovation, until one of the people of 'Iraq threw it at them, from amongst those who entered into this innovation after their jurists (fuqaha) and scholars presented it to them. So he entered it into the hearts of a group

from the people of Sham and then (they) declared it lawful upon their tongues (to hold and accept it), and what had inflicted others of difference and separation inflicted them.

- And I am not in despair that Allah will remove the evil of this innovation so that they become brothers (again) after the affection to separation in their religion and hatred.
- And if this (innovation) had been good, then you would not have been singled out with it instead of your salaf. For verily, no goodness was kept away from them and left concealed awaiting you as opposed to them, due to an excellence which you possess-since they are the Companions of His Prophet (sallahu alayhi wa sallam) whom He chose and amongst whom He sent the Messenger, as He described them, saying: *“Muhammad is the Messenger of Allah, and those who are with him are severe against the disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure.”* (al-Fath 48:29).

[1] He did not mention which matter he asked him about but the context shows the he asked him about the path of deliverance

Imam Al-Awzai's Letter of Warning against Heresy and Heretics

[Ibn 'Asâkir, *Târîkh Dimishq* 6:361, 362]

It is reported that Imâm Al-Awzâ'î (d.157H) wrote: O Muslims, fear Allâh and obey Him, and accept the advice of the sincere advisers and the exhortation of the exhorters, and know that this knowledge is religion, so be careful about what you do [in it] and from whom you take [it] and who you follow and who you trust your religion to. For verily, the followers of Bid'ah are all falsifiers and liars, neither are they careful nor do they fear and protect [against wrongdoing], and nor are they to be trusted to not distort what you hear. They say what they know not when criticizing and decrying or when affirming their lies. But Allâh encompasses what they do. So be on guard against them, suspect them, reject them and distance yourselves from them, for this was what your earlier scholars and the righteous latter ones did and instructed others to do.

Beware of rising against Allâh and becoming instruments in the destruction of His religion and undoing its handholds by respecting the innovators, for you know what has come down to us about respecting them. And what stronger respect and veneration can there be than taking your religion from them, following them, believing them, being close to them and helping them in alluring those they allure and attracting those they attract of the weak Muslims towards their ideas and the religion they practice? This is enough to be considered a partnership and contribution to what they do.”

Imam Sufyan bin Sa'id ath-Thawri (d.161H)

Abu Abdullah Sufyan Ibn Sa'id Ibn Masruq ath-Thawri (d.161H). The appellation referring to Thawr Ibn Abd-Manat; and not Thawr of Hamdan. A very brief biography of Sufyan ath-Thawri, taken from Siyar A'lamu'n-Nubala of adh-Dhahabi and Tahdhibu't-Tahdhib of Hafidh Ibn Hajar al-Asqalani:

His Shaykhs include: Abu Ishaq as-Sabi'i, al-A'mash, Sulayman at-Taymi, Ibrahim Ibn Maysarah, Ibn Awn, Zayd Ibn Aslam, Amr Ibn Dinaar, Ibn Ajlaan, Ibnu'l-Munkadir, Abu'z-Zubayr, Yahya Ibn Sa'id al-Ansari...

His Students include: Shu'bah, al-Awza'i, Malik, Abdu'r-Rahman Ibn Mahdi, Yahya Ibn Sa'id al-Qattaan, Ibnu'l-Mubaarak, Hafs Ibn Ghiyaath, Abdullah Ibn Wahb, Abdu'r-Razzaq, Fudayl Ibn Iyaad, al-Walid Ibn Muslim, Waki Ibnu'l-Jarraah, Yazid Ibn Harun, Abu Nu'aym and Ali Ibnu'l-Ja'd who was the last reliable narrator to report from him.

Shu'bah, Ibn Uyaynah, Abu Aasim, Ibn Ma'n and others said: "Sufyan is the chief of the Believers in Hadith."

Ibnu'l-Mubaarak said: "I wrote from one thousand one hundred Shaykhs and I did not write from anyone better than Sufyan. So a man said to him: O Aba Abdullah, you saw Sa'id Ibn Jubayr and others, he said: That was before. I did not say that I did not see anyone better than Sufyan."

Ibn Mahdi said: "Wahb used to give precedence to Sufyan's memory over that of Malik."

ad-Duwari said: "I saw Yahya Ibn Ma'in and he did not prefer anyone to Sufyan in his time; neither in Fiqh, Hadith, Zuhd or anything else."

Ahmad Ibn Hanbal said: "No one takes precedence over him in my heart."

Nasai said: "He is greater than for it to have to be said that he is reliable, and he is one of the Imams whom I hope is one of those whom Allah has made an Imam for the pious."

Ibn Abi Dhi'b said: "I have not seen anyone more like the Tabi'in than Sufyan."

Ibn Hibban said: "He was one of the foremost of the people in Fiqh, wara (piety) and precision."

Ibn Uyaynah said: "I have not seen a man knowing the lawful and prohibited better than Sufyan."

Ishaq Ibn Rahawayh said: “I heard Abdu’r-Rahman Ibn Mahdi mention Sufyan, Shu’bah, Malik and Ibnu’l-Mubarak and say: The most knowledgeable of them was Sufyan.”

Muhammad Ibn Zunbur said: “I heard Fudayl say: By Allah! Sufyan was more knowledgeable than Abu Hanifah.”

Bishr al-Haafi said: “ath-Thawri, to us, is the Imam of the people.”

Qabisah said: “I have not sat in a sitting along with Sufyan except that I remembered death. I have not seen anyone who remembered death more than him.”

Abdu’r-Rahman Ibn Mahdi related: “I heard Sufyan say: Never has a Hadith reached me from Rasulullah (sallallaahu alayhi wa sallam), except that I would act upon it even a single time.”

The Creed of Imam Sufyan ath-Thawri

[al-Lalika’i, Sharh Usul I’tiqaad Ahlu’s-Sunnah wa’l-Jamaa’ah, 1/151-154; adh-Dhahabi, Tadhkiratu’l-Huffaadh, 1/206-207]

The Isnaad of this Creed

1- Muhammad bin Abdu'r-Rahman bin al-Abbas bin Abdu'r-Rahman Abu Tahir al-Baghdadi al-Mukhallas. He is the Shaykh, the Muhaddith, the senior, the truthful. Khatib said: “He is trustworthy.” Dhahabi said: “This (creed) is affirmed from Sufyan and the Shaykh, al-Mukhallas is trustworthy, may Allah have mercy upon them.” (Tadhkiratu’l-Huffaadh, 1/206-207) He was born in Shawwal of the year 305H and died in Ramadan of the year 393H. (Dhahabi, Siyar A’laam an-Nubala, 16/478-480; Tarikh Baghdad, 2/322-323; Shadharaat udh-Dhahab, 3/144)

2- Shu’ayb bin Muhammad bin Rajiyan. Dhahabi declared him trustworthy. (Tadhkirah, 1/207)

3- Ali bin Harb al-Mawsili, Abu’l-Hasan: The Imam, the Muhaddith, reliable and well-versed. He was born in the year 175H. Abu Hatim said: “Truthful.” Daraqutni said: “Trustworthy.” He died in the year 265H. (Dhahabi, Siyar A’laam an-Nubala, 12/251-253; al-Jarh wat-Ta’dil, 6/183; Tarikh Baghdad, 11/418-420; Tabaqat al-Hanabilah, 1/223; Shadharaat udh-Dhahab, 2/150)

4- Shu’ayb bin Harb: the Imam, the fine-example, the worshiper, the Shaykh of Islam, Abu Salih al-Mada’ini. Nasai said: “Trustworthy.”, and Ibn Ma’in and Abu Hatim said: “Trustworthy and reliable.” He died in the year 196H and it is also said in the year 197H, may the mercy of Allah be upon him. (Dhahabi, as-Siyar, 9/188-191; Tabaqat Ibn Sa’d, 7/320; al-Jarh, 4/342; al-Mizan, 2/275; Tahdhibu’t-Tahdhib, 4/350; Shadharaat udh-Dhahab, 1/349)

The Text of the Creed

Muhammad bin Abdu'r-Rahman bin al-Abbas informed us, saying: Abu'l-Fadl Shu'ayb bin Muhammad bin Rajiyaan narrated us saying: Ali bin Harb al-Mawsili narrated to us -in the year 257H- saying: I heard Shu'ayb bin Harb saying: I said to Abu Abdullah Sufyan bin Sa'id ath-Thawri: Narrate to me a Hadith from the Sunnah by which Allah (subhanahu wa ta'ala) will benefit me, so that when I stand in front of Allah (Jalla Jalaluhu) and He asks me concerning it, saying: From where did you get take this? I will say: O my Lord, Sufyan ath-Thawri narrated this Hadith to me and I took it from him. So that I am saved and (then) you are questioned for it.

So Sufyan said: O Shu'ayb, this is an assurance and what (other) assurance (can be better than this)? Write:

In the Name of Allah, Most-Merciful Ever-Merciful (to His Believing Servants)

The Qur'an is the Word of Allah. It is not created¹. It originated from Him and to Him it will return. Whoever says other than this is a disbeliever. And Iman consists of speech, action and intention. It increases and decreases². It increases with acts of obedience and it decreases with acts of disobedience. No speech is accepted except with action, and no speech and action are accepted except with intention, and no speech, action and intention are accepted unless they agree with the Sunnah.

Shu'ayb said: I said: O Abu Abdullah, and what is agreement with the Sunnah?

He said: Giving precedence to the two Shaikhs: Abu Bakr (radiyallahu anh) and Umar (radiyallahu anh)³. O Shu'ayb what you have written will not benefit you until you put Uthman (radiyallahu anh) and Ali (radiyallahu anh) ahead of those who come after them. O Shu'ayb bin Harb, what you have written for yourself will not benefit you until you do not testify for anyone that he is in Paradise or Hellfire⁴ save the ten concerning whom Rasulallah (sallallahu alayhi wa sallam) testified for and all of them are from Quraysh⁵. O Shu'ayb bin Harb, what you have written for yourself will not benefit you until you hold that wiping over the khuffain (leather socks) is better to you than taking them off when washing your feet⁶. O Shu'ayb what you have written will not benefit you until saying Bismillahi'r-Rahmani'r-Rahim silently in the prayer is more excellent to you than that you should say it out aloud⁷. O Shu'ayb bin Harb, that which you have written will not benefit you until you have faith in the Qadar (divine pre-determination), its good and its evil, its sweetness and its bitterness. All of it is from Allah (Subhanahu wa Ta'ala)⁸.

O Shu'ayb bin Harb, by Allah what the Qadariyyah say is not what Allah says, or what the Angels say, or what the Prophets say, or what the People of Paradise say of the People of Hellfire say or what their brother, Iblis -May Allah curse him- says. Allah (azza wa jall) said: "Have you seen him who

takes his own lust (vain desires) as his Ilah (god), and Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember?" (Jaathiyah 45/23) And (Jalla Jalaluhu) said: "And you will not, unless (it be) that Allah wills." (Takwir 81/29) And the Angels said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." (al-Baqarah 2/32) And Musa (alayhi's-salam) said: "It is only Your trial by which You lead astray whom You will, and keep guided whom You will." (al-A'raf 7/155) And Nuh (alayhi's-salam) said: "And my advice will not profit you, even if I wish to give you good counsel, if Allah's Will is to keep you astray. He is your Lord! and to Him you shall return." (Huud 11/34) And Shu'ayb (alayhi's-salam) said: "And it is not for us to return to it unless Allah, our Lord, should will. Our Lord comprehends all things in His Knowledge." (al-A'raf 7/89) And the People of Paradise say: "All the praises and thanks be to Allah, Who has guided us to this, never could we have found guidance, were it not that Allah had guided us!" (al-A'raf 7/43) And the People of Hellfire say: "Our wretchedness overcame us, and we were (an) erring people." (Mu'minun 23/106) And their brother, Iblis said: "O my Lord! Because you misled me." (al-Hijr 15/39)

O Shu'ayb, what you have written will not benefit you until you: hold that prayer is to be performed behind every righteous or sinful person⁹; hold that Jihaad is always operative until the Day of Judgment¹⁰; hold that patience is necessary under the flag (i.e., leadership) of the sultaan (ruler) whether he is an oppressor or just¹¹.

Shu'ayb said: So I said to Sufyan: O Abu Abdullah, is that all of the prayers?

He replied: No, but the Jumu'ah prayer and the prayer of the two ids. Pray these behind whomever you meet. But as for all of the prayers (i.e., the daily prayers) then you have a choice in that matter. Do not pray except behind one in whom you can place your trust and whom you know to be from Ahlu's-Sunnah wa'l-Jamaa'ah. O Shu'ayb bin Harb, when you stand in front of Allah (azza wa jall) and He asks you about this Hadith, then say: O my Lord, Sufyan bin Sa'id ath-Thawri narrated this Hadith to me, then create intimacy between me and my Lord (subhanahu wa ta'ala)."

Footnotes

¹ Imam Tabari said: "The Qur'an is the speech of Allah and His tanzil (revelation), it is not created in whichever manner it may be written or when it is recited, in whatever place it may be recited, whether it is found in the heaven or upon the earth, however it maybe preserved whether written in the Lawhi'l-Mahfudh (the Preserved Tablet) or in the copies of the children of the Qur'anic schools, or inscribed on a stone and written on paper or leaf, whether memorized in the heart, or spoken by the tongue. Whoever says other than this, or claims that the Qur'an in the earth or in the heaven is other than the Qur'an that which we recite with our tongues, and which we write in the masaahif (copies of the Qur'an), or who believes this in his heart or who conceals such a belief in his heart, or who professes it with his tongue, then he is a disbeliever whose

blood and wealth is lawful and who is free from Allah and Allah is free from him." (Tabari, Sarihu's-Sunnah, 24-25) Ibn Abbas (radiyallahu anh) said (about the verse): "An Arabic Qur'an, without any crookedness (therein)." (az-Zumar 39/28): "Not created." (Sharh Usoulu'l-I'tiqaad, 2/217) Lalika'i said: "Sa'id bin Nasir said: I heard Ibn Uyaynah saying: What does this dawih (Bishr al-Marisi) say? They said: O Abu Muhammad bin Abu Imraan, (he says) the Qur'an is created. So he replied: He has lied. Allah (azza wa jall) said: "Surely, His is the khalq (creation) and the amr (command)." (al-A'raf 7/54) So the 'creation' is the creation of Allah, and the 'command' (amr) is the Qur'an. And Imam Ahmad bin Hanbal and Nu'aym bin Hammad, Muhammad bin Yahya ad-Dihli, Abdu's-Salaam bin Asim ar-Razi, Ahmad bin Sinan al-Wasiti and Abu Hatim ar-Razi said likewise." (Sharh Usoul I'tiqaad 2/219) Ali bin al-Hasan al-Hashimi said: "My uncle narrated to me: I heard Waki bin al-Jarrah said: Whoever claimed that the Qur'an is created then he has claimed that something of Allah is created. So I said: O Abu Sufyan, how do you say this? He said: Because Allah (azza wa jall) says: "But the Word from Me took effect.." (as-Sajdah 32/13) and nothing from Allah is created." (Sharh Usoul I'tiqaad 2/219) More information regarding this topic can be found: Imam Abdullah as-Sunnah, 2/18; Sharh Usoulu'l-I'tiqaad, 2/216, 3/378-385; Tabari, Sarihu's-Sunnah, 24-29; Asbahani, al-Hujjah, 1/334-359, 2/198; Ajurri, ash-Shari'ah, 75-96; Bayhaqi, al-Asmaa wa's-Sifaat, 1/299- 422; Sharhu't Tahawiyyah, 107-127.

²⁻ Iman consisting of speech and action and its decreasing and increasing is one of the matters upon which the Ummah has agreed upon. (Tabari, Sarihu's-Sunnah, 42-45; Ajurri, ash-Shari'ah, 103-118; Ibn Abi Asim, as-Sunnah, 449-451; Lalika'i, Sharh Usoulu'l-I'tiqaad, 4/830, 5/890-964; Bayhaqi, al-I'tiqaad, 174-185)

³⁻ The word of the Ummah is united in that the most excellent of the Companions of Rasulallah (sallallaahu alayhi wa sallam) is as-Siddiq; Abu Bakr (radiyallahu anh), then al-Faruq; Umar bin al-Khattab (radiyallahu anh), then Dhu'n-Nurayn (the possessor of two lights); Uthman bin Affan (radiyallahu anh), then the chief of the believers and Imam of the muttakin, Ali bin Abi Talib (radiyallahu anh). (Tabari, Sarihu's-Sunnah, 38-39) Shaykhu'l-Islam Ibn Taymiyyah said: "As for advancing Abu Bakr (radiyallahu anh), then Umar (radiyallahu anh), then Uthman (radiyallahu anh) and Ali (radiyallahu anh) then this is unanimously agreed upon amongst the scholars of the Muslims and amongst those well-known with leadership in knowledge and religion from amongst the companions, the successors and then their successors...and Imam Malik has quoted the Ijmaa (consensus) of the People of Madinah upon this matter saying: I have not met anyone amongst those by whom others guide themselves by who has doubts about advancing Abu Bakr (radiyallahu anh) and Umar (radiyallahu anh)." (Majmu al-Fatawa, /421-428), Ibn Hajar, Fathu'l-Bari, 7/16; Lailaka'i, Sharh Usoulu'l-I'tiqaad, 7/1363-1372)

⁴⁻ Ibn Abil-Izz (d. 792H) said: "We do not say about a specific individual from among the people of the Qiblah that he is of the people of Paradise or of the people of Hellfire, except he about whom the truthful (i.e., Rasulallah) has informed about, that he is among the people of Paradise, such as the ten who were giving tidings of Paradise; may Allah be pleased with them. And if we say: That whomsoever Allah wills to enter the Hellfire from among the people who commit the major sins will by necessity enter the Hellfire and that he will be brought out of the Hellfire on account of the intercession of those entitled to intercede, then we would refrain from (saying such a thing) about a specific individual. So we do not testify for him that he will enter Paradise, not that he will enter Hellfire except due to knowledge because the reality is hidden and what a person dies upon cannot be encompassed by us. However we do have hope for those who do good and we fear for those who do evil. And the Salaf have three sayings in this issue of testifying for Paradise for

someone: The first saying is that Paradise is not testified for anyone except the Prophets, and this is quoted from Muhammad bin al-Hanafiyyah and al-Awza'i. The second saying is that Paradise is testified for, for every believer about whom a text has been mentioned, and this is the saying of many of the scholars and the Ahlu'l-Hadith (people of Hadith). The third saying is that Paradise is testified for, for (both) the above-mentioned and for the one whom the believers testify for." (Sharh Aqidatu't-Tahawiyyah, 378)

⁵⁻ They are: Abu Bakr (radiyallahu anh), Umar (radiyallahu anh), Uthman (radiyallahu anh), Ali, Talhah bin Ubayd-Allah (radiyallahu anh), az Zubayr bin al-Awwam (radiyallahu anh), Sa'd bin Abi Waqqas (radiyallahu anh), Sa'id bin Zayd bin Amr bin Nufayl (radiyallahu anh), Abdu'r-Rahman bin Awf (radiyallahu anh), Abu Ubaydah bin al-Jarrah (radiyallahu anh).

⁶⁻ The Sunnah of wiping over the khuffain at the time of washing the feet (during Wudu) has come from Rasulullah (sallallahu alayhi wa sallam) by overwhelming mutawatir (successive transmission). The Raafidah oppose this Mutawaatir Sunnah. It is therefore said to them: "Those who reported the Wudu from Rasulullah (sallallahu alayhi wa sallam) in speech and action and those who learnt the Wudu from him, made Wudu during his lifetime and he saw them and affirmed it for them. Then they reported that to those who came after them, in greater numbers than those who reported this verse, because all of the Muslims would perform Wudu during his lifetime and they did not learn the Wudu except from him -and this action was not binding upon them during the days of Jaahiliyyah- and they saw him perform Wudu a number of times which none but Allah (Jalla Jalaluhu) can enumerate. And they also reported from him the washing of the two feet in whatever Allah willed amongst the Hadith." (Sharhu't-Tahawiyyah, 386-387)

⁷⁻ This is one of the subsidiary matters of action and difference has arisen with respect to it amongst the scholars of the Ummah. This is due to the conflicting reports that exist concerning it. And even if the isnaads of saying 'Bismillah...' silently are more authentic, it still remains one of the matters which are not connected to Aqidah. (Sharhu's-Sunnah, 3/54; Fathu'l-Bari, 2/226-229)

⁸⁻ al-Qadr is Allah's preceding knowledge of what will occur from among the actions of the servants, what they will earn, and the emergence of such actions due to His ordainment, free is He from imperfection, and His creation of them, their good and their evil. Therefore, qadr is something for which four matters are confirmed: The first matter is that Allah's knowledge of things before they occur. The second matter is that the writing of (that knowledge). The third matter is that no matter occurs or comes into existence except due to His will, so whatever He wills occurs and whatever He does not will does not occur. The fourth matter is that Allah's creation -free is He from imperfection- of the actions and His bringing them into existence. (Sharh Usoulu'l-I'tiqaad, 3/534; Bayhaqi, al-I'tiqaad, 132; Ajurri, ash-Shari'ah, 149-168; Tabari, Sarihu's-Sunnah, 34-36; Bukhari, ar-Radd alal-Jahmiyyah, 39-42; Majmu al-Fatawa, 2/152, 8/484-488; Sharhu't-Tahawiyyah, 383-399)

⁹⁻ Imam Tahawi said: "And we hold that prayer is to be performed behind every righteous and sinful person from the people of the Qiblah, and also to perform prayer over those amongst them who die." Then the explainer of this creed, Ibn Abi al-Izz said: "Know -may Allah have mercy upon you- that it is permitted for a man to pray behind someone from whom no innovation nor Fisq (rebellion) is known by unanimous agreement of the scholars. And it is not one of the conditions of following (the Imam) that the follower

knows the creed of his Imam, and nor that he should investigate him so that he says: What do you believe? Rather, he prays behind the one whose condition is unknown. And this (applies) even if he was to pray behind an innovator who calls and invites to his innovation or a faasiq who commits his sin openly and who is the fixed Imam it being not possible to perform prayer except behind him, such as the Imam of the Jumu'ah prayer, of the two ids and of the prayer during Hajj in Arafah and other such things. The follower performs prayer behind him and this is the view of the generality of the Salaf and of the khalaf (later scholars). And whoever abandons performing Jumu'ah and the regular prayers behind the sinful Imam is an innovator in the view of the majority of the scholars. And it is correct that he prays along with the Imam and that he does not repeat them, for the companions -may Allah be pleased with them- used to pray Jumu'ah and the regular prayers behind sinful leaders and they did not used to repeat their prayers." (Sharhu't-Tahawiyah, 373-377)

¹⁰⁻ He is pointing to a refutation of the Raafidah in that they say: "There is no Jihaad in the path of Allah until the chosen one from the progeny of Muhammad appears and a caller from the heaven calls: Follow him." And the falsity of this saying is more clear and apparent than needs to be explained with proof. (Sharhu't-Tahawiyah, 387-388)

¹¹⁻ More information concerning this topic can be found: Sharh Usoulu'l-l'tiqaad, 7/1229-1233; Bayhaqi, al-l'tiqaad, 242-246; Ibn Abi Asim, as-Sunnah, 508-511

The Advice of Sufyan ath-Thawri regarding Bid'ah

[Abu Nu'aym, Hilyah, 6/376-377; Ibn Rajab, Sharh Hadith Maa Dhi'baan, 53-54; adh-Dhahabi, Siyar A'laamu'n-Nubala; Haafidh al-Mizzi, Tahdbibu'l-Kamaal, 14/143]

The Text

Sufyan ath-Thawri wrote to Abbad Ibn Abbad Ibn Khawwas al-Arsufi¹ saying:

"To proceed: You are in a time which the Companions of Rasulullah (sallallaahu alayhi wa sallam) used to seek refuge from reaching, and they had the knowledge that we do not have, and they had precedence which we do not. So how is it for us, when we reach that, having little knowledge, little patience, few helpers upon what is good, and corruption of the people and pollution of this world?! So take to the original state of affairs and cling to it².

I advise you to remain unknown, since this is the age for remaining anonymous (khumul)³. And remain aloof and mix little with the people, since before, when the people met, they would benefit from each other. But today that has gone and your safety -in our view- lies in abandoning them⁴.

Beware of the Rulers. Beware of coming near to them and of mixing with them in any of the affairs. Beware of being deceived, so that it said to you: Intercede (for me), so that you help one oppressed, or repel an act of oppression; because that is from the deception of Iblis, which the wicked reciters

have taken as a means to attain a favorable position⁵.

It used to be said: Beware of the Fitnah (trial) of the ignorant worshiper and the wicked scholar, because the trial of these two is indeed a trial for everyone put to trial.

If you find questions and need for fatwa, then take advantage of it; but do not compete desiriously for it. And beware of being like the one who loves that his saying is acted upon, or that his saying is publicized or listened to, and if that is abandoned, the effects of that are seen upon him.

And beware of the love of leadership, since leadership may be more beloved to a man than gold and silver; but it is something difficult and obscure; and this will not be understood except by wise Scholars⁶.

So seek after your lost soul and work with correct intention and know that there has come near to the people a matter which a person would be desirous of death.

Wa's-Salaam."

Footnotes

¹ He is Abu Utbah Abbad ibn Abbad ibn Khawwas al-Arsufi ash-Shami. One of the nobles of Sham (region of Syria, Jordan and Palestine); and their worshipers. Declared reliable by Yahya ibn Ma'in, Ya'qub ibn Sufyan al-Fasawi and others. (Tarikh ad-Darimi, # 495; al-Fasawi, al-Ma'rifah wa't-Tarikh, 2/43; Hilyatu'l-Awliya, 8/281-282)

² This pure saying is inherited from the Companions of Rasulullah (sallallaahu alayhi wa sallam) from whom it is very widely reported that person must do Ittibaa (follow the narrations from Rasulullah and his Companions) and cling to the old way (way of the Salaf), as is reported authentically from Ibn Mas'ud (radiyallahu anh): "Follow and do not innovate; it is enough for you (and every innovation is misguidance)." (Waki, az-Zuhd, # 315; Ahmad, Kitaab az-Zuhd, 202; Darimi, Sunnan, 1/69; Tabarani, al-Kabir, 9/154)

³ The khaamil is the one who is hidden, the one who is not mentioned or known. This is a sign of taqwaa (piety) and goodness, since the sincere ones do not cease to be fearful of Riya (ostentation). Therefore, they strive hard to hide this from the people and turn their eyes away from their righteous actions; and strive to hide them harder than the people and turn their eyes away from their righteous actions; and strive to hide them harder than the people strive in their wickedness -hoping for sincerity in their actions- so that Allah may reward them for their sincerity on the Day of Resurrection. And the people of good did not intend fame, nor seek it, nor that which leads to it -and if granted by Allah- they flee from it and prefer not to be known. Since it leads to conceit and then destroys the fame.

Aamir Ibn Sa'd Ibn Abi Waqqas (rahimahullaah) said: "Sa'd was looking after his sheep and camels, so his son,

Umar, came to him. When Sa'd saw him he said: I seek refuge in Allah from the evil of this rider. So when he came to him, he said: O father! Are you satisfied with being a desert-dwelling Arab amongst your sheep and camels, whilst the people are arguing about who is to rule in Madinah? Sa'd hit Umar on the chest and said: Shut-up! For I have heard Rasulullah (sallallaahu alayhi wa sallam) say: "Indeed Allah loves the pious, self-contented and hidden servant." (Muslim; Baghawi, Sharhu's-Sunnah, 15/21-22)

So what Sufyan ath-Thawri intended by saying: "This is the age for remaining anonymous" is that one should hide their good actions from people; not that one should become lazy and apathetic. The proof for this is from considering two matters:

Firstly: It is established from Rasulullah (sallallaahu alayhi wa sallam) that he said: "A strong believer is better and more beloved to Allah than a weak believer."

Secondly: It is established that Rasulullah (sallallaahu alayhi wa sallam) would seek refuge with Allah from laziness and slothfulness.

⁴ What he means by uzlah (remaining aloof) is mixing little with the people, since there will still be some benefit to be gained from each other. So, he does not mean that you should avoid the people altogether, since if the du'aat (the callers to Allah and his Religion) do that; then when will the ignorant learn, the confused ones be guided and the one who oppresses himself desist! There is no doubt that the one who mixes with the people and patiently bears their harms has a great reward.

⁵ Ibnu'l-Jawzi (d597H) said: "From the deception of Iblis upon the Scholars, is their mixing with the Rulers and flattering them and abandon censuring them when able to do so. And perhaps they find allowance for them where really there is no allowance, in order to attain a worldly goal; and threefold corruption comes about through this:

Firstly: The Ruler, he says: If it were not correct, then the Scholar would have censured me -and how can I not be correct- and he eats from my wealth?

Secondly: The common person says: There is no harm with this Ruler, nor his wealth, nor his actions, because the Scholar does not criticize him.

Thirdly: The Scholar, because he corrupts his Religion through that. Iblis may deceive them into entering upon the Ruler saying: We enter in order to intercede for a Muslim. This deception is uncovered by the fact that if a different person entered to intercede -the Scholar would not be pleased with that; and perhaps speak ill of him- since he wishes to be alone in the Rulers attention.

So entering upon the Ruler involves great danger, since the intention may be good when you first enter, but then may be changed by their honoring you, or bestowing things upon you, or by having ambitions and by not being able to avoid flattering them and leaving-off censuring them. Sufyan ath-Thawri used to say: "I do not fear from their debasing me, but I fear from their being generous towards me so that my heart inclines towards them." (Talbis Iblis, 121-122)

Ibn Rajab al-Hanbali (d795H) said: "Many of the Salaf used to forbid entering upon the Kings in order to command them with what is good and forbid them from what is evil also. From those that forbade them were: Umar Ibn Abdu'l-Aziz, Ibnu'l-Mubaarak, ath-Thawri and others. Ibnu'l-Mubaarak said: "And with us, the one who orders and forbids is not the one who enters upon them and orders and forbids, but rather the one who orders and forbids is the one who keeps away from them." And that is for fear of trials for the one who

enters upon them since a person when far away maybe deceived into thinking that he will order and forbid them and be stern with them; but when he sees them face to face, his soul inclines towards them, since love of nobility is hidden in the soul. Therefore he flatters them and is lenient with them and perhaps he inclines towards them and comes to love them, especially if they treat him kindly and generously and he accepts that from them. And this happened to Abdullah Ibn Tawus with a certain ruler, in the presence of his father Tawus, so Tawus rebuked him for that. And Sufyan ath-Thawri wrote to Abbad Ibn Abbad and in his letter was: And beware of the rulers..." (Sharh Hadith Maa Dhi'baan, 53)

Ibn Abdu'l-Barr (d.463H) ending the chapter in which he mentioned the Salaf's hatred of entering upon the kings and rulers, said: "And the meaning of this chapter is with regard to the wicked oppressive ruler. However, as for the just and noble of them, then entering upon him, seeing him and helping him to do good is one of the best of good deeds. Do you not see that Umar Ibn Abdu'l-Aziz was accompanied by the great Scholar such as Urwah Ibnu'z-Zubayr and his level; and Ibn Shihaab az-Zuhri and his level. And Ibn Shihaab used to enter upon the ruler Abdu'l-Malik and his sons after him. And from those who used to enter upon the ruler were: Sha'bi, Qabisah, Ibn Dhu'ayb, Rajaa Ibn Haywat al-Kindi, Abu'l-Miqdaam who was a noble scholar, Hasan, Abu'z-Zinaad, Malik Ibn Anas, al-Awzaa'i, ash-Shaafi'i and others too many to mention. So if the Scholar enters upon the ruler -now and again when there is a need- and he says what is good and speaks with his knowledge, then that is good and a means of Allah's pleasure until the Day he meets Him. But these sittings are usually a trial; and being safe there from is abandoning what is in them." (Jaami Bayan al-Ilm, 1/185-186)

Indeed they have spoken the truth, done well and have advised sincerely because they were like the unclothed preachers who are not disbelieved and how could they be anything else after they had heard the saying of Rasulullah (sallallaahu alayhi wa sallam): "He who comes to the ruler is put to trial." (Abu Dawud; Tirmidhi; Nasai; Ahmad and others)

⁶⁻ Ibn Abdu'l-Barr wrote some lines on this and said:

"Love of leadership is a poison which destroys this life,
And makes love a war for its lovers;
It cuts both throats and ties of relationship,
So that no character nor Religion remains.
He who obtains leadership while ignorant or before wisdom,
Then you will not see him except as an enemy to the rightful;
He desires and envies a people and he is lesser than them,
Competing thereby with the enemies of the Prophets." (Jaami Bayaan al-Ilm, 1/143-144)

Imam Abdullah ibn al-Mubaarak (d.181H)

His Creed:

One of his students narrated him saying: "Let your sittings be with the poor but I warn you of sitting with the companions of innovations." (Siyar A'lam An-Nubalah, 8/353)

adh-Dhahabi reported with a chain to Ali bin al-Hasan bin Shaqiq who said: "I heard ibn al-Mubarak saying: Indeed we give an account of the words of the Yahud (i.e., Jews) and Nasaara (i.e., Christians) but we don't (even) think to give an account of the words of the Jahmiyyah." (Siyar A'lam an-Nubalah, 8/355-356)

Ali bin al-Hasan bin Shaqiq also said: "I said to Abdullah ibn al-Mubarak: how do we know our Lord (azza wa jall)? He said: In the heavens on the throne (fi samaai ala al-arsh)." (Siyar A'lam an-Nubalah, 8/355-356)

It is narrated on the authority of Yahya ibn Ma'in who said: "It was said to ibn al-Mubarak: These (people) say: whoever doesn't fast nor pray after he was informed of it (being obligatory) that he is a Mu'min with complete Iman. He said: Whoever abandons the prayer intentionally with out excuse until its time reaches an end then he is a Kafir." (Ibn Qayyim, Kitab as-Salah, 63)

Uthman as-Sabuni related on Ishaq ibn al-Handhali (i.e., ar-Rahaway) who said: "Ibn al-Mubarak came to ar-Ray then a man from the worshipers went to him -I believe him to be from those that went to the Madhhab of the Khawarij- then he said to him: Oh Aba Abdi'r-Rahman what do you say of a man who does Zina, steals and drinks wine. He replied: It does not expel him from Iman." (Abu Uthman as-Sabuni, Aqidah Ashabu'l-Hadith, 70)

Muslim bin Hajjaj narrated in the introduction to his Sahih from Ali bin Shaqiq who said: "I heard Ibn al-Mubarak say in front of the people: Abandon the Hadith of Umru bin Thaabit (known as: ibn Abi al-Miqdam who is declared as weak narrator and was charged with being a rafidhi, at-Taghrib, 257) for indeed he curses the companions." (Muqadima Sahih Muslim, 1/16)

It was narrated that Ibn al-Mubarak said: "Iman is words and actions, Iman is declinable (can change)." (Ahmad ibn Hanbal, Kitaab as-Sunnah, 1/75)

It was narrated with a chain to Amaar bin Abdu'l-Jabaar who said: "I heard ibn al-Mubarak saying: I heard Sufyan ath-Thawri saying: the Jahmiyyah are Kuffar and the Qadariya are Kuffar. So I said to ibn al-Mubarak: So what is your opinion? He replied: My opinion is the opinion of Sufyan." (Abu

Nu'aym, Hilya al-Awliya, 7/28)

Abdullah bin Ahmad bin Hanbal recorded with a chain to ibn al-Mubarak that a man said to him: "O Aba Abdi'r-Rahman indeed I fear Allah the most high from a lot of what the Jahmiyyah call to. He replied: Don't fear, for indeed they are the ones who allege that your lord who is in the heavens is non-existent (ilaahika alathi fi samaa'i laysa bi shayi'n)." (Siyar A'lam an-Nubalah, 8/353-356)

Shayhu'l-Islam, Hafidh Abu Muhammad Ibn Sufyan Ibn Uyayna (d.198H)

Creed of Sufyan Ibn Uyayna

[Imam al-Lalika'i, Sharh Usul al-I'tiqad Ahlu's-Sunnah Wa'l-Jamaa'ah, 1/155-156]

"Ubayd-Allah bin Muhammad bin al-Tawji, narrated us and said: Muhammad bin Ishaq bin Abbad al-Tammar narrated us and said: Abd al-Aziz bin Mu'awiyah, narrated us and said: Muhammad bin Abd al-Jabbar al-Sulami, narrated us and said: Bakr bin al-Faraj Abu'l-Ala narrated us and said: I heard from Sufyan bin Uyayna (rahimahullaah) saying:

The Sunnah is ten: Whoever is in it then he completed the Sunnah, and whoever abandoned (of it) a thing then he abandoned the Sunnah:

- 1- Affirming the Predestination (al-qadar).
- 2- The Advancing (taqdim) of Abu Bakr (radiyallahu anh) and Umar (radiyallahu anh).
- 3- The Pool (al-hawd).
- 4- The Intercession (al-shafa'a).
- 5- The Scale (al-mizan).
- 6- The Bridge (al-sirat).
- 7- And Iman (being) speech and action.
- 8- And the Qur'an is Allah's Speech (kalamullah).
- 9- And the Punishment of the Grave (adhab al-qabr).
- 10- And the Return to life on the Day of Resurrection (al-ba'th yawman li-qiyamat)."

Imam Dhahabi recorded the following with regards to the Aqidah of Sufyan bin Uyayna: "

172- Ibn Abi Hatim said: Muhammad bin Fadl bin Musa reported to us: Muhammad bin Abi Mansur al-Makki al-Jawwaz reported to us, saying: "I saw Sufyan bin Uyayna; a man asked him: O Abu Muhammad, what do you say on the Qur'an? He said: 'The speech of Allah, from Him it came and to Him it will return'."

173- Abu Bakr al-Khallal said: Harb al-Kirmani informed us: Ishaq bin Rahawayh reported to us on the authority of Sufyan from Amr bin Dinar, who said: "I have met the Companions of Rasulullah (sallallahu alayhi wa sallam) and those that came after them for seventy years, all of them said: Allah is the Creator, and everything besides Him is created, except the Qur'an, for it is the Speech of Allah, from Him it came, and to Him it will return." (al-Dhahabi:) This is Mutawatir from Ibn Uyayna.

174- Abu Bakr al-Saghani said: Luwayn reported to us, saying: It was said to Ibn Uyayna: "These Ahadith which you transmit on the seeing (of Allah)?" He said: "True (are these), we've heard them only whom we trust and which we're pleased with." Imam Sufyan bin Uyayna said: "Everything that Allah described Himself with in His Book then it's recitation is it's explanation, without asking how or comparison". (Dhahabi, al-Uluww li-Ali al-Ghaffar; al-Lalika'i, Sharh Usul al-I'tiqad; Daraqutni, al-Sifat, 61; Ibn Qudamah, Damm al-Ta'wil, 230; Abu Uthman al-Sabuni, Aqidat al-Salaf, 89)

Imam Sufyan bin Uyayna was narrated saying the following: "These narrations we report and confirm how they came, without how (bila kayf)." (Daraqutni, as-Sifat, 61; Ibn Abd al-Barr, al-Tamhid, 7/148-149)

Imam Abu Ubayd al-Qaasim ibn Salaam al-Harawi, al-Baghdadi (d.224H)

He was the Imam, the Mujtahid, the ocean of knowledge in the language, Fiqh, Hadith, qiraat and history. He was born in Hiraat around the year 150H.

He traveled to seek knowledge and studied the Arabic language under the most prominent scholars of Basrah and Kufah. He was a man of virtue and dignity. He was the judge of Tarsus for eighteen years. Abu Ubayd gained knowledge in a variety of sciences and authored books in every science which were sought in all lands. He traveled to Makkah to perform Hajj and remained there until he died in the year 224H.

Hasan ibn Sufyaan stated that Ishaq bin Raahawayyah said: "Allah loves the truth; Abu Ubayd is more knowledgeable and has deeper understanding than me." He also said: "We are dependant upon Abu Ubayd, and Abu Ubayd is not dependant upon us."

Imam Ahmad bin Hanbal said: "Abu Ubayd is a teacher (ustadh) and every day he increases in good."

And Yahya bin Ma'in was asked about him to which he replied that: "People should ask Abu Ubayd about him!" He also said: "Abu Ubayd is Thiqah (trustworthy)."

Dhahabi said: "Whosoever looks into the books of Abu Ubayd will know his high rank in memorization and knowledge, he was a hafidh of Hadith and it's defects. Knowledgeable of Fiqh and the difference of opinions, a pillar in the language, an Imam in recitation and he had books concerning them. I have come across his books, 'Kitaab al-Amwaal' and 'Kitaab an-Naasikh wa'l-Mansukh'."

Khatib al-Baghdadi said: "He was possessing nobility, religion, excellent manners, a good Madhhab and excellent books sought after in every land. And the narrators from him are famous and trustworthy. Deserving of mention and excellence, and his book concerning 'al-Amwaal' is one of the best books written on Fiqh."

Ibn al-Anbaari stated: "Abu Ubayd used to split the night into three parts; he would pray for a third, sleep for a third and write books for a third."

Daraqutni stated: "Abu Ubayd is a Faqih, a Muhaddith, a linguist and from the scholars of qiraat."

Ibn Hibbaan said: "He was one of the Imaams of the world; a person of Hadith, Fiqh, piety, mannerisms, history and gathered knowledge and authored books. He defended Hadith and supported it and destroyed those who opposed it."

Hilaal ar-Raqi stated: "Allah has blessed the Muslims with these four; ash-Shaafi'i in his understanding of Fiqh and Hadith, Ahmad ibn Hanbal in the mihnah, Yahya ibn Ma'in in negating the lies and Abu Ubayd in explaining the difficult words in Hadith. Were it not for that the people would have been thrown into destruction."

The Characteristics of Faith concerning it's Completion and it's Levels

[From: Kitabu'l Iman wa Ma'alimih wa Sunanih wastikmalih wa Darajatih]

Indeed have you asked me about faith, and the difference of the nation concerning it's completion and it's increasing and decreasing, and you mentioned that you would like to know the position of Ahlu's-Sunnah with regards to this, and the proof of those who differ from them on this. So indeed, may Allah have mercy upon you, know that this subject was discussed by the Salaf at the beginning of this Ummah and by those that followed them (taabi'in) and those who followed them till this day of ours. I have written to you a short explanation of what I know concerning this.

Know, may Allah have mercy upon you, that the People of Knowledge and Concern for the religion have split into two groups over this issue.

One of them says: Faith is sincerity in the heart to Allah, and testimony of the tongue, and action of the limbs.

The other says: Rather faith is in the heart and upon the tongue, and as for actions then they are from taqwa (God-consciousness) and birr (piety) and are not included in faith.

And we looked into the difference of opinion of these two groups, and we found that the Book and the Sunnah affirmed the truth of the group that made Faith intention, saying and action together, and negated the opinion of the other group.

And the basis of this, which is our proof, is following what the Qur'an has spoken of, for indeed Allah has said in the unequivocal verse of His Book: "So if you differ amongst yourselves on anything then refer it back to Allah and the Messenger if you believe in Allah and the Last Day, that is better and more suitable for final determination." (an-Nisa 4/65)

We referred the matter to that which Allah sent His Messenger with and revealed in His Book. So we found that He made the commencement of faith to be the testimony that none has the right to be worshiped except for Allah and that Muhammad is His Messenger. And Rasulullah (sallallahu alayhi wa sallam) remained in Makkah after his Prophet-hood for ten years or ten odd years calling to this testification only, and at that time nothing else was prescribed to be part of faith, so the one who responded to this call was a believer and it was not necessary to call him anything else but a believer, and zakaah or fasting or the other regulations of the religion were not obligatory upon him. The scholars have explained this by saying that this leniency at that time was a Mercy and Kindness from Allah to His Servants, because they had just come out of the Jaahiliyyah and it's harshness and had He charged them with all of the obligations then their hearts would have become averse to the revelation and their bodies would have felt burdened. So He made the faith that was obligatory upon them at that time affirmation with the tongues only, and this is what made them to be believers during the whole of the Meccan period and ten odd months in Madinah after the Hijrah.

Then, when the people had returned to Islam and their desire for it became good and proper, Allah increased for them in their faith that they change the prayer direction to the Ka'bah after they had been praying to Bayt al-Maqdis, saying: "Verily We have seen the turning of your face towards the heaven. Surely, We shall give you a Qiblah that you are pleased with, so turn your face in the direction of the Holy Mosque. And wheresoever you people are, turn your faces (in prayer) in that direction." (al-Baqarah 2/144)

Then He (azza wa jall) addressed them, when they were in Madinah, by the appellation of faith that had previously been given them whenever He ordered them with something or forbade them from something. So He said, while commanding: "O you who believe! Bow and prostrate." (al-Hajj 22/77); "O you who believe! When you intend to offer prayer, wash your faces, and your arms up to the elbows." (al-Ma'idah 5/6)

He (subhanahu wa ta'ala) said, while prohibiting: "O you who believe! Do not devour usury doubled and multiplied." (Al-i Imran 3/130); "O you who believe! Kill not game while you are in a state of ihraam." (al-Ma'idah 5/95)

So in every address that was directed to them after the Hijrah containing a command or prohibition, He (azza wa jall) named them with this name (believers) due to their affirming the shahaadah alone;

since at that time nothing else had been made obligatory for them. But afterwards, when the religious laws were revealed, these were made obligatory upon them in exactly the same way as the first obligation (of testifying to the shahaadah) was, this because they were all from Allah (sent) by His Command and Obligation. So if they had refused to turn to the direction of the Ka'bah in their prayer and stuck to that faith (they had in the beginning of Islam) whose appellation they were ascribed to, and they had stuck to the Qiblah that they used to pray towards, then this would not have helped them at all, and they would have violated their affirmation of the shahaadah. This because the first obedience was not more deserving of the appellation of 'faith' than the second, so therefore when they responded to Allah and His Messenger and accepted the (obligation of) prayer just as they had responded by affirming (the shahaadah) then all of this would now be included in the appellation 'faith' due to the prayer being added to the affirmation.

And the proof that the prayer is a part of faith is the saying of Allah (azza wa jall): "And Allah would never make your faith to be lost. Truly Allah is full of Kindness, the Most Merciful towards mankind." (al-Baqarah 2/143)

This verse was revealed concerning some of the Companions of Rasulullah (sallallaahu alayhi wa sallam) who turned towards the Qiblah while they were praying in the direction of Bayt al-Maqdis, so Rasulullah (sallallaahu alayhi wa sallam) was asked about this and then this verse was revealed. (Bukhari; Tirmidhi) So what proof is needed after this to show that prayer is part of faith?

So they remained like this for a period of time and when they started going to prayer eagerly and their hearts found it easy, Allah revealed the obligation of zakaah in their faith in addition to what had preceded, saying: "Establish the prayer, and give the zakaah." (al-Baqarah 2/83; al-Baqarah 2/10); "Take sadaqah from their wealth in order to purify them and sanctify them with it." (at-Tawbah 9/103)¹

So if they affirmed the shahaadah with their tongues and established the prayers but they refused to give the zakaah then this would have effaced all that came before this obligation and would have violated their affirmation (of the shahaadah) that had preceded just as their aversion to the prayer would have violated their affirmation that preceded. And the testifier to the truth of this was the Jihaad that Abu Bakr (radiyallahu anh) fought along with the Muhajirun and the Ansaar against those Arabs that refused to pay the zakaah, just as Rasulullah (sallallaahu alayhi wa sallam) made Jihaad against the People of Shirk. There is no difference between these two Jihaads with regards to shedding blood, taking children as captives, and taking the spoils of war. And all the Arabs did was to refuse to give zakaah, not reject its institution.

Then all of the laws of Islam became like this, each time a law was revealed it became joined to the laws that had preceded, and all of them were included under the appellation of 'faith', and those who followed them were named believers.

This is the place in which those who held that faith was merely saying erred that when they heard Allah calling them believers they attributed complete faith to them. And likewise they erred in their explanation of the Hadith of Rasulullah (sallallaahu alayhi wa sallam) when he was asked as to what faith was to which he (sallallaahu alayhi wa sallam) replied: "that you believe in Allah" (Bukhari;

Muslim; Ibn Shaybah, Kitabu'l Iman) And their explanation of the Hadith in which he (sallallaahu alayhi wa sallam) was asked by the one who had a believing slave-girl about freeing her so he ordered that she be free and he called her a believer. (Muslim; Ibn Shaybah, Kitabu'l Iman) These are to be taken to mean, as I have explained to you, their entering faith and their acceptance and belief in what had been revealed from it at that time. And indeed it was revealed in stages, just as the Qur'an was revealed in stages.

And the witness and evidence for what we say is the Book of Allah and the Sunnah of Rasulallah (sallallaahu alayhi wa sallam). So from the Book of Allah is His Saying: "And whenever there comes down a chapter (of the Qur'an) some of them (the hypocrites) say: 'Which of you has had his faith increased by it?' As for those that believe, it has increased their faith, and they rejoice." (at-Tawbah 9/124); "The believers are those who, when Allah is mentioned, feel a fear in their hearts and when His verses are recited unto them, they increase their faith, and they put their trust in their Lord." (al-Anfal 8/2) And other places in the Qur'an similar to this.

Do you not see that Allah, the Blessed and Exalted, did not reveal faith as one entity, just as he did not reveal the Qur'an as one entity? So this is the proof from the Book that if faith were complete with the affirmation of the shahaadah, then there would be no meaning to 'increasing faith' and no need to mention this.

As for the proof from the Sunnah and narrations then they are Mutawaatir giving this meaning of increase in the tenants of faith. So in the following Hadith four (articles of faith) are mentioned, in the next five, in the third nine, and in the fourth even more.

1- As for the Hadith in which four are mentioned is the Hadith of ibn Abbas (radiyallahu anh) from Rasulallah (sallallaahu alayhi wa sallam) that an envoy from Abd al-Qays came to him and said: "O Rasulallah indeed we are tribe from Rabi'ah and between us and you are the unbelievers of Madr who prevent us from coming to you, so we are unable to come to you except in the Sanctified Month, so command us with something that we may perform and call those that we have left behind to." So he said: "I command you with 4, and I forbid you from 4. Faith -then he explained this for them- to testify that none has the right to be worshipped except for Allah, and that Muhammad is the messenger of Allah, to establish the prayer, to give the zakaah, and that you give a fifth of the war-booty. I forbid you from 4:..." (Muslim)

2- As for the Hadith in which five are mentioned then it is the Hadith of ibn Umar (rahimahullaah) that he heard Rasulallah (sallallaahu alayhi wa sallam) saying: "Islam is built upon 5 (pillars): the testimony that none had the right to be worshipped except Allah, and that Muhammad is Rasulallah, establishing the prayer, giving the zakaah, fasting in Ramadaan, and making pilgrimage to the House." (Bukhari; Muslim)

3- As for the Hadith in which nine are mentioned then it is the Hadith of Abu Hurayrah (radiyallahu anh) from Rasulallah (sallallaahu alayhi wa sallam) that he (sallallaahu alayhi wa sallam) said: "Indeed Islam has landmarks and lights as does a road. From them are: that you believe in Allah and do not commit Shirk with him, establish the prayer, give the zakaah, fast in Ramadaan, make pilgrimage to the House, enjoin the good, forbid the evil, that you give the salaam to your family

when you enter amongst them, and that you give salaam to the people as you pass by them. So the one who leaves any of this (then he has left a portion of Islam, and the one who leaves all of them) has thrown Islam behind his back." (Haakim; who authenticated it to the condition of Bukhari and adh-Dhahabi agreed)

4- So the ignorant people thought that all these ahaadeeth were self contradicting due to the variation of numbers in them, but they are, and all praise is due to Allah, by His Mercy far from contradiction. For their difference lies in the fact that the obligations of Faith were revealed in stages. So each time Allah revealed a new obligation of faith, it increased the number (of tenants of faith) until they reached seventy tenants as occurs in the Hadith that is established from him (sallallaahu alayhi wa sallam) that he (sallallaahu alayhi wa sallam) said: "Faith is seventy and odd branches, it's most excellent is the testimony that none has the right to be worshipped except for Allah, and it's lowest is removing the harmful thing from the road." (Muslim; Ibn Shaybah, Kitabu'l Iman)

So even if the number mentioned is greater they still do not contradict those ahaadeeth that came before it for those refer to the foundations of faith whereas these refer to the branches of faith.

So we believe, and Allah knows best, that this is the last statement with which Rasulullah (sallallaahu alayhi wa sallam) depicted Faith because the number finished at this, and with it the characteristics of faith were completed as is testified to by the saying of Allah: "This day have I completed your religion for you, and perfected my favour upon you." (al-Ma'idah 5/3)

5- Taariq bin Shihaab reported that: "The Jews said to Umar bin al-Khattab (radiyallahu anh): 'Indeed you recite a verse which had it been revealed amongst us we would have taken that day as an id,' and this verse was mentioned. So Umar (radiyallahu anh) said: 'indeed I know when it was revealed and on what day it was revealed. (It was revealed) on the Day of Arafah and Rasulullah (sallallaahu alayhi wa sallam) was standing on Arafah.'" Sufyaan said: "I do not know whether he said 'on the Day of Jumu'ah' or not." (Bukhari; Muslim)

6- From ibn Abi Ammaar who said: "Ibn Abbas (radiyallahu anh) recited this verse while there was a Jew in his presence. So the Jew said: If this verse had been revealed amongst us we would have taken that day as an id. Ibn Abbas (radiyallahu anh) replied: It was revealed on the day of id, the day of Jumu'ah, the day of Arafah."

7- From Sha'bi who said: "It was revealed upon him (sallallaahu alayhi wa sallam) while he was standing on Arafah when Shirk had vanished, and the sign posts of the Jaahiliyyah had been destroyed, and not a statute remained hanging in the house."

8- So Allah (subhanahu wa ta'ala) mentioned the completion of the religion in this verse, and it was revealed eighty one days before the death of Rasulullah (sallallaahu alayhi wa sallam) as is reported from ibn Juraij.

So if faith was complete by mere affirmation while Rasulullah (sallallaahu alayhi wa sallam) was in Makkah as stated by these people then there would be no meaning to completion (of the religion),

for how can something be completed that is already complete and come in its final form?!

Abu Ubayd (the author) said: So if someone were to ask you: 'So what are these seventy branches?' It would be said to him: These have not been named for us collectively so that we may mention them, but knowledge does allow us to say that they are from the actions of obedience to Allah and taqwa. But even though they may not have been mentioned in any specific Hadith, if you were to scrutinise the various narrations you would find them dispersed throughout them, did you not hear his saying concerning removing the harmful thing and that it was a branch of faith? And likewise his saying in another Hadith: "modesty is a branch of faith." (Bukhari; Muslim; Ibn Shaybah, Kitabu'l Iman), and in a third: "Shame is branch of faith." (al-Bazzaar; ibn Battah, al-Ibaanah), and in a fourth: "Ascetism is from faith." (Abu Dawud; ibn Maajah; Hakim declared it Sahih and adh-Dhahabi agreed), and in a fifth: "Fulfilling contracts/promises is from faith." (Hakim) So all of these are from the branches of faith, and from them is the Hadith of Ammar: "Three (characteristics) are from faith: giving in charity freely, being just even at the expense of yourself, and spreading the salaam amongst the people." (Ibn Taymiyyah, al-Kalim at-Tayyib; Ibn Shaybah, Kitabu'l Iman)

Then there are the well-known Ahadith mentioning the completeness of faith wherein he (sallallaahu alayhi wa sallam) asked: "Which creation is the greatest with respect to faith? It was said: the Angels. Then it was said: O Rasulullah. So he said: "Rather a nation that will come after you." (Hasan bin Urfah, Juz, 2/90; Hakim declared it Sahih and adh-Dhahabi refuted him) and he mentioned their characteristics. And from these is his saying: "Indeed the believer with the most complete faith is the best of them in character." (Ibn Shaybah, Kitabu'l Iman) And likewise his saying: "A man will not have complete faith until he leaves lying in jest, and arguing even if he be in the truth." (Ahmad, Musnad) And a similar Hadith is reported from Umar bin al-Khattab (radiyallahu anh) and ibn Umar (radiyallahu anh). And more clear than this is the Hadith of Rasulullah (sallallaahu alayhi wa sallam) pertaining to the intercession wherein he said: "So the one whose heart contains a barley grains weight, and a wheat grains weight, and an atoms weight of faith will be removed from Hell." (Bukhari; Muslim; Ibn Shaybah, Kitabu'l Iman) And from them is the Hadith when he was asked about whispering, to which he replied: "That is the pure and unadulterated faith." (Muslim) And likewise the Hadith of Ali (radiyallahu anh): "indeed faith starts as a white spot in the heart, so each time faith increases, the white spot increases in magnitude." (Ibn Shaybah, Kitabu'l Iman)

There are a great number of narrations concerning this whose mention will lengthen the discussion that serve to clarify to you the correlation of faith in the heart with actions, and all of them, or most of them, stress that righteous actions are from faith. So how is it possible to oppose these by way of falsification or rejection?!

And from those things that testify to the truth of it's correlation with actions is the saying of Allah: "The believers are only those whose hearts tremble when Allah is mentioned, and when His verses are recited they increase them in faith, and upon their Lord they put their trust." (al-Araf 6/2) to His saying: "They are in truth the believers." (al-Araf 6/3)

So Allah did not give faith a reality except with action upon these conditions (mentioned in the verse). And the one who thinks that merely a saying makes one a true and complete believer even if there is no action (accompanying the saying) is one who is opposing the Book of Allah and the

Sunnah.

And from those things that clarify the differing levels of faith in the heart is His saying: "O you who believe! When the believing women come to you as fugitives, test them. Allah Knows best their faith, then if you ascertain that they are true believers." (al-Mumtahina 60/10)

Do you not see that here there is a level less than the complete level (in that Allah has addressed the believers to test other believers). And likewise His (azza wa jall) saying: "O you who believe! Believe in Allah and His Messenger." (an-Nisa 4/136)

So if this was not a command to increase in ones faith then there would be no meaning in ordering the believers to believe in Allah and His Messenger. Then He (subhanahu wa ta'ala) also says: "Alif Laam Mim. Do people think that they will be left alone because they say: 'We believe' and will not be tested? And We tested those who were before them. And Allah will certainly make it known (the truth of) those who are true, and will certainly make it known (the falsehood of) those who are liars." (al-Ankabut 29/1-3); "Of mankind there are some who say: 'We believe in Allah' but if they are made to suffer for the sake of Allah they consider the trial of mankind as Allah's Punishment." (al-Ankabut 29/10); "And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers." (Al-i Imran 3/141)

So do you not see Allah trying the believers to attest their saying with action and not being Pleased with their merely affirming (the shahaadah) without accompanying it with action? So what is there to be followed after the Book of Allah, the Sunnah of His Messenger (sallallaahu alayhi wa sallam), and the guidance of the Salaf after him; those who are our role-models and Imaams?!

So what have the scholars stated about this matter which we have declared to be the Sunnah? It is none other than that we have stated in this book of ours; that faith consists of intention, saying and action together, and that it has levels some above others, and that it's first and highest level is the testification with the tongue as Rasulullah (sallallaahu alayhi wa sallam) said in the Hadith in which he (sallallaahu alayhi wa sallam) made faith to have seventy and odd branches. So if someone were to articulate this shahaadah and accept that which has come from Allah, the appellation of faith becomes incumbent upon him due to his entering it, and as he increases in obedience and taqwa to Allah; his faith increases.

¹⁻ There are a number of Meccan verses which mention zakaah, sometimes enjoining it, sometimes praising the one who gives it, and sometimes condemning the one who leaves it: "establish the prayer and give the zakaah." (Muzzamil 73/20); "Those who establish the prayers and give zakaah and believe with certainty in the Hereafter." (an-Naml 27/3; Luqman 31/4); "And woe to the polytheists, those who do not give the zakaah, and they are disbelievers in the Hereafter," (Fussilat 41/6-7)

It is obvious that the meaning of zakaah in these verses is obligatory sadaqah without a set limit, and in Madinah the limits were set. Allah knows best.

Imam Abu Bakr Abdullah ibn az-Zubayr al-Humaydi (d.219H)

He is Abdullah ibn az-Zubayr ibn Isa ibn Ubayd-Allah ibn Usaamah, Abu Bakr, al-Qurashi al-Asadi al-Humaydi al-Makki, Shaykh of the Haraam, and the author of al-Musnad.

He narrated Hadith from Fudayl ibn Iyyad and Sufyan ibn Uyaynah -and he did so with frequency and he excelled- and Waki and ash-Shafi'i, and others.

Imam Bukhari narrated the first Hadith in his Sahih from him. His students also include adh-Dhuhli, Abu Zur'ah ar-Razi, Abu Haatim ar-Razi, Abu Bakr Muhammad ibn Idris al-Makki, his scribe, and many besides them.

Imam Ahmed ibn Hanbal said: "We consider Humaydi an imam." Abu Hatim said: "The most reliable of people (in narrating) from ibn Uyaynah is al-Humaydi. He is the head of his companions (students), and he is a reliable Imam." Ya'qub al-Fasawi said: "We narrated from al-Humaydi and I did not meet anyone more sincere to Islam and its people than him." Hakim said: "When Bukhari would find a Hadith with al-Humaydi, he would not go beyond it to others." Harb al-Kirmani, al-Lalaka'i, ibn Taymiyyah, and others described him as an Imam in the Sunnah.

His writings are: al-Musnad, ar-Radd Ala an-Nu'man, at-Tafsir and ad-Dala'il.

He died in the year of 219H. May Allah show mercy on his soul.

The Foundations of the Sunnah by Imam Humaydi

Bishr ibn Musa narrated to us, saying: al-Humaydi narrated to us, saying:

Belief in the Divine Decree

The Sunnah, in our view: is that a man must believe in the Decree, the good of it and the bad of it, the sweetness of it, and the bitterness of it, and to know that what what befalls would not have missed him, and what missed him would never have touched him. And that all of that is decreed by Allah (azza wa jall).

Belief is Speech and Action, It Increases and Decreases

And that belief is speech and action. It increases and decreases. Speech does not benefit without action, nor do action or speech benefit without (proper) intention, nor do speech, action, or intention benefit except with the Sunnah.

Praising the Sahabah, may Allah be pleased with them all

Invoking mercy upon all of the companions of Muhammad (sallallaahu alayhi wa sallam), for Allah (azza wa jall) said: "And those who come after them say O our Rabb! Forgive our brethren they were our predecessors in faith." (al-Hashr 49/10). Thus, one will not have belief except by seeking

forgiveness for them. Whoever insults or belittles them or even a single one of them, then he is not upon the Sunnah. And he has no right in the fay (spoils). More than one has informed us: from Malik ibn Anas that he said: "Allah Ta'ala, divided the fay between the poor emigrants, those who were driven out of their homes" and then said: "and those who come after them say oh our Lord forgive us and our brethren." (al-Hashr 49/8-10). And whoever does not say this concerning them, then he is not from those for whom there is fay.

The Qur'an is the Speech of Allah The Exalted

The Qur'an is the speech of Allah. I heard Sufyan (ibn Uyaynah) saying: "The Qur'an is the speech of Allah, and whoever says it is created is an innovator. And we have not heard anyone saying this."

The View of Sufyan regarding Iman

I heard Sufyan saying: "Iman is speech and action, it increases and decreases." His brother Ibrahim ibn Uyaynah said to him: "O Abu Muhammad! Do not say that it decreases. So he got mad and said: Be quiet o fool, rather it decreases until there is nothing left of it."

The Believers seeing their Lord on the Day of Judgement

And affirmation of ar-Ru'yah (seeing Allah) after death.

Affirming the Attributes

And (affirming) what is stated in the Qur'an and the Hadith such as: "The Jews say Allah's Hand is tied up." (al-Maidah 5/64). And such as: "And the heavens will be rolled up in His Right Hand." (az-Zumar 39/67) And what is similar to this from the Qur'an and the Hadith. We do not add to it nor explain it. We stop where the Qur'an and Sunnah stop, and we say: "The Most Merciful rose over the Throne." (Ta-Ha 20/5) And whoever claims other than this is a Jahmi and a denier of Allah's Attributes.

The difference between Ahlu's-Sunnah and the Khawaarij

And that we do not say as the Khawaarij do: "Whoever commits a major sin has committed disbelief." And we do not declare a person a disbeliever because of a sin that they commit. Kufr is only in abandoning the five concerning which Rasulullah (sallallahu alayhi wa sallam) said: "Islam is built upon five: Bearing witness that there is no god but Allah and Muhammad is Allah's Messenger, to establish prayer, to give zakat, to fast in Ramadan, and to make Hajj to the house (Ka'bah)."

When is the proof established on the one who leaves the pillars of Islam, or some of them?

As for three of them, then do not dispute the one who abandons them: The one who does not give the testimony of faith; nor does he pray; nor does he fast for none of these are delayed from its time nor does it suffice one to make them up after deliberately neglecting to perform them at their time. As for zakaah, whenever he gives it, it suffices him, while he is sinful in withholding it. And as for Hajj, then for whoever it is obligatory and he is capable of performing it, then it becomes binding on him, but it is not binding on him in that very year such that he is no other choice. Whenever, he performs it, then he has fulfilled it, and he is not sinful in delaying it as he would be in delaying zakaah for zakaah is the right of poor Muslims which he has withheld from them, and hence he is sinful until it reaches them. As for Hajj, it is between him and his Lord, whenever he performs it, it is

fulfilled. If he dies while he is able to perform it without having performed Hajj, he asks to be returned to the Dunya to perform Hajj, and it is obligatory on his family to perform Hajj on his behalf, and we hope that would fulfill it on his behalf, as if he had a debt and it was repaid on his behalf after he died.

End of the Risalah and all praise is due to Allah, Lord of the Worlds.

Imaam Abu Abdullah Muhammad ibn Ismail al-Bukhari (d.256H)

The I'tiqaad (creed) of Abu Abdullah Muhammad ibn Ismail Bukhari and the group from the Salaf about whom he narrates

[Imam al-Lalika'i (d.418H), Sharh Usul I'tiqaad Ahlu's-Sunnah, 2/172]

Ahmad ibn Muhammad ibn Hafs al-Harwi said: Muhammad ibn Ahmad ibn Salamah narrated to us, saying: Abu'l-Husayn Muhammad ibn Imraan ibn Musa al-Jarjaani narrated to us saying: I heard Abu Muhammad Abdu'r-Rahman ibn Muhammad ibn Abdu'r-Rahman Bukhari from ash-Shaash saying: I heard Abu Abdullah Muhammad ibn Ismail Bukhari saying:

"I met more than a thousand men amongst the people of knowledge from the people of al-Hijaz, al-Makkah, al-Madinah, al-Kufah, al-Basrah, Waasit, Baghdad, Shaam and Egypt. I met them numerous times, generation after generation and then generation after generation. I met them while they were ample and widespread for over forty-six years; the people of ash-Shaam, Egypt and al-Jazirah twice, (the people of) al-Basrah four times in a number of years. (Those of) al-Hijaz (over a period) of six years and I cannot enumerate how many times I entered (upon the people of) al-Kufah and Baghdad along with the muhaddithun of Khurasan, amongst them: al-Makki ibn Ibrahim, Yahya ibn Yahya, Ali ibn al-Hasan ibn Shaiq, Qutaybah ibn Sa'd and Shihaab ibn Ma'mar. And in ash-Shaam: Muhammad ibn Yusuf al-Firyaabi, Abu Mushir Abdu'l-Ala ibn Mushir, Abu'l-Mughirah Abdu'l-Quddus ibn al-Hajjaaj, Abu'l-Yamaan al-Hakam ibn Naafi and those who came after them, (I met them) numerous times. And in Egypt: Yahya ibn Kathir (or Yahya ibn Bukayr), Abu Salih the scribe of al-Layth ibn Sa'd, Sa'id ibn Abi Maryam, Asbagh ibn al-Faraj and Nu'aym ibn Hammad. And in Makkah: Abdullah ibn Zayd al-Muqri and al-Humaydi, Sulayman ibn Harb, the qadi of Makkah and Ahmad ibn Muhammad al-Azraqi. And in al-Madinah: Ismail ibn Abi Uways, Mutarrif ibn Abdullah, Abdullah ibn Naafi az-Zubayri, Ahmad ibn Abi Bakr Abu Mus'ab az-Zuhri, Ibrahim ibn Hamzah az-Zubayri and Ibrahim ibn al-Mundhir al-Hizami. And in al-Basrah: Abu Aasim ad-Dahhaak ibn Makhlad ash-Shaybaani, Abu'l-Walid Hishaam ibn Abdu'l-Malik, Hajjaaj ibn al-Minhaal and Ali ibn Abdullah ibn Ja'far al-Madini. And in al-Kufah: Abu Nu'aym al-Fadl ibn Dukayn, Ubayd-Allah ibn Musa, Ahmad ibn Yunus, Qabisah ibn Uqbah, Ibn Numayr, and Abdullah and Uthman, the two sons of Abu

Shaybah. And in Baghdad: Ahmad ibn Hanbal, Yahya ibn Ma'in, Abu Ma'mar, Abu Khaythamah and Abu Ubayd al-Qaasim ibn Sallaam. And from the people of al-Jazirah: Amr ibn Khaalid al-Harrani. And in Waasit: Amr ibn Aun and Aasim ibn Ali ibn Aasim. And in Marw: Sadaqah ibn Fadl and Ishaq ibn Ibrahim al-Handhali. And we are content with the naming of these people (alone) so that (this discourse) may be brief and concise and that it may not be lengthened. And I never saw a single one amongst them differ with respect to the following matters:

Speech and Action

That the religion consists of (both) speech and action¹ and this is due to the saying of Allah (azza wa jall): "And they were commanded not but that they should worship Allah, and make their worship exclusively for Him alone, being Hunafaa (abstaining from ascribing partners to Him), and perform as-Salaah (Iqaamatu's-Salaah) and give Zakaah and that is the right religion." (al-Bayyinah 98/5)

The Qur'an

And that the Qur'an is the Speech of Allah, not being created² due to His saying: "Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He Istawaa (rose over) the Throne (in reality, in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command..." Abu Abdullah Muhammad ibn Ismail said: Ibn Uyaynah said: "So Allah made distinct the creation (khalq) from the command (amr); (in the remainder of the verse): "...Surely, His is the Creation (khalq) and the Command (amr). Blessed be Allah, the Lord of the Aalamin (mankind, jinns and all that exists)." (al-A'raf 7/54)

Qadar (The Pre-Decree)

And that good and evil is by the pre-ordainment (qadar) of Allah³ due to His saying: "Say: I seek refuge with (Allah) the Lord of the daybreak. From the evil of what He has created." (al-Falaq 113/1-2); "While Allah created you and whatever you make!" (as-Saffat 37/96) and due to His saying: "Verily, We have created all things with Qadar (Divine Pre-ordainments of all things before their creation, as written in the Book of Decrees, al-Lawh al-Mahfuz)." (al-Qamar 54/49)

Declaring anyone from among the People of the Qiblah a disbeliever

And none of them (i.e., the above-mentioned people of knowledge) used to declare anyone from among the People of the Qiblah a disbeliever on account of committing a sin⁴, due to His saying: "Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives other than that to whom He pleases." (an-Nisa 4/48)

The Companions and their Honor

And I never saw amongst them anyone who would take something from (the honor of) the Companions of Muhammad (sallallahu alayhi wa sallam). Aishah (radiyallahu anha) said: "They

were commanded to seek forgiveness for them due to His saying: "And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful." (al-Hashr 69/10)

Innovations

And they used to forbid innovations, whatever Rasulullah (sallallaahu alayhi wa sallam) and his Companions, were not upon⁵ due to His saying: "And hold fast, all of you together, to the Rope of Allah (i.e., this Qur'an), and be not divided among yourselves." (Al-i Imran 3/103) and due to His saying: "If you obey him, you shall be on the right guidance." (an-Nur 24/51)

Following the Messenger

And they used to urge (people) to (follow) what Rasulullah (sallallaahu alayhi wa sallam) and his Companions were upon⁶ due to His saying: "And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become al-Muttaqun (pious)." (al-An'am 6/153)

Dealing with the Muslim Rulers

And that we do not contend with or attempt to take away the command from those assigned with it (i.e., the rulers) due to the saying of Rasulullah (sallallaahu alayhi wa sallam): "There are three things towards which the heart of a Muslim never shows hatred or rancor: Making ones action sincerely for the sake of Allah, giving obedience to the rulers (walaatu'l-amr) and sticking to their group (jamaa'ah) for verily, their supplication encompasses those who are behind them (i.e., those whom they rule over)."⁷ Then this is confirmed in His saying: "O you who believe! Obey Allah and obey the Messenger, and those of you (Muslims) who are in authority." (an-Nisa 4/59) And that the sword is not to be raised against (any of) the Ummah of Muhammad (sallallaahu alayhi wa sallam)." (Tirmidhi; Ahmad, Musnad; Jaamiu'l- Usuul; Majmau'z-Zawaa'id)⁸ And al-Fudayl said: "If I had a supplication that would be answered, I would not make it except for the leader (Imam) because when the leader becomes righteous, the towns and the servants become safe and secure. Ibn al-Mubarak said (in reference to the above saying of al-Fudayl): "O teacher of goodness, who would show boldness towards this besides you?"

Footnotes

¹⁻ The Murji'ah are a sect who uphold the belief of Irjaa (to hold that sins major or minor, do not affect faith and that faith neither increases nor decreases). The first to call to this belief was Ghilaan ibn Abi Ghilaan, the Qadariyy. He was executed in 105H. They claim that actions are not part of faith, that people do not vary in faith, that faith does not increase or decrease and that one should declare himself a believer without saying: 'If Allah wills.'

The Murji'ah are divided into three groups, as Shaykhul-Islam Ibn Taymiyyah has mentioned: Those who claim that faith is a condition of the heart only; those who claim that faith is merely verbal affirmation (i.e., the Karramiyyah); those who claim that faith is only affirmation with the heart and tongue, but that action is necessary in addition to it.

Imam al-Lalika'i (d418H) reports that Abdu'r-Razzaq (as-San'ani) said: "I met sixty two Shaykhs, amongst them were: Ma'mar, al-Awza'i, ath-Thawri, al-Walid ibn Muhammad al-Qurashi, Yazid ibn as-Saa'ib, Hammad ibn Salamah, Hammad ibn Zayd, Sufyaan ibn Uyaynah, Shu'ayb ibn Harh, Waki ibn al-Jarraah, Malik ibn Anas, Ibn Abi Laylaa, Ismail ibn Ayyaash, al-Walid ibn Muslim and those I have not named, all of them saying: Faith consists of speech and action, it increases and decreases." (Sharh Usul I'tiqaad Ahlu's-Sunnah, 5/958) He also reports from Yahya ibn Salim that he said: "I asked ten amongst the Fuqaha about faith and they said: 'Speech and action.' I asked Sufyan ath-Thawri and he said: 'Speech and action.' I asked Ibn Jurayj and he said: 'Speech and action.' I asked Muhammad ibn Abdullah ibn Amr ibn Uthman and he said: 'Speech and action.' I asked al-Muthni ibn as-Sahaah and he said: 'Speech and action.' I asked Naafi ibn Umar ibn Jamil and he said: 'Speech and action.' I asked Muhammad ibn Muslim at-Taa'ifi and he said: 'Speech and action.' I asked Malik ibn Anas and he said: 'Speech and action,' and I asked Sufyaan ibn Uyaynah and he said: 'Speech and action.' (Sharh Usul I'tiqaad Ahlu's-Sunnah, 4/848)

Ibn Taymiyyah said: "And among the fundamentals of Ahlu's-Sunnah wa'l-Jamaa'ah is that the religion which is whatever Allah has commanded and faith is speech and action: The speech of the heart and tongue and the action of the heart, the tongue and the limbs. This is the meaning of faith with Ahlu's-Sunnah wa'l-Jamaa'ah. It is (both) speech and action. Speech is of two kinds: The speech of the heart and that is its belief (I'tiqaad) and the speech of the tongue and that is speaking with the word of Islam. And action is of two types: the action of the heart and that is the intention and sincerity and the action of the limbs such as prayer, Hajj and jihaad."

Ibn Qayyim said: "The speech of the heart: It is belief in what Allah, the Most Perfect, has informed about Himself, upon the tongue of His Messengers concerning His Names, His Attributes, His Actions, His Angels and the meeting with Him.

The speech of the tongue: It is to inform and convey about Allah with that (i.e., the above), to call to it, defend it, to explain the false innovations which oppose it, to perform His remembrance and to convey His orders.

The action of the heart: Such as love for Him, reliance upon Him, having fear and hope in Him, making the Din purely and sincerely for Him, having patience upon what He orders and prohibits, having patience with what He decrees and being pleased with it, having allegiance and enmity for His sake, humbling oneself in front of Him, having humility in front of Him, becoming tranquil with Him and other than this from among the actions of the heart whose obligation is more binding than (and precedes) the actions of the limbs. And (likewise) whose recommended actions are more loved by Allah than the recommended actions of the limbs. And the actions of the limbs without the action of the heart is either of no benefit at all or of little benefit.

The action of the limbs: Such as prayer and jihaad, attending the Jumu'ah (the Friday Prayer) and congregational prayer, aiding those who are unable, displaying goodness to the creation and other such things." (al-Madaarij, 1/120-121)

² One of the attributes of Allah is His Speech. Since His Attributes have been with Him eternally, His Speech cannot be created and therefore, the Qur'an is not created.

The Imam of Ahlu's-Sunnah, Imam al-Barbahari (d329H) said: "The Qur'an is the Speech of Allah, His Revelation and Light. It is not created, since the Qur'an is from Allah and that which is from Allah is not created. This was what Malik ibn Anas, Ahmad ibn Hanbal and the scholars before and after them said and debating about it is disbelief." (Sharhu's-Sunnah) He also said: "Know that whoever says that his recitation of the Qur'an is created is an innovator. Whoever remains silent and will neither say created or uncreated, he too is a Jahmi. This was the saying of Ahmad ibn Hanbal." (Sharhu's-Sunnah, # 98)

Imam al-Lalika'i reported from Abbas al-Azhar that he said: "And then I came to Makkah and met Sufyaan ibn Uyaynah and narrated to him the words of the man (who came to Malik ibn Anas) and he said: A disbeliever. Then I went to Kufah and I met Abu Bakr ibn Iyaash and I said to him: What do you say about the one who says the Qur'an is created? And I narrated to him the words of the man. He said: He is a disbeliever and whoever does not say he is a disbeliever is himself a disbeliever. Then I met Ali ibn Aasim and Hashim and I said to them both the same and narrated to them the words of the man and they both said: A disbeliever. Then I met Abdullah ibn Idris, Abu Usamah, Ubdah ibn Sulayman al-Kallaabi, Yahya ibn Zakariyya and Waki and I narrated to them and they said: A disbeliever. Then I met Ibn al-Mubaarak, Abu Ishaq al-Fazaari and al-Walid ibn Muslim, so I narrated to them the words and they said, all of them: A disbeliever." (as-Sunnah, 2/ 249-250)

Bukhari said: "al-Hakam ibn Muhammad ibn at-Tahari, I wrote down from him in Makkah, said: Sufyaan ibn Uyaynah said: I have met with our Shaykhs for seventy years, amongst them Amr ibn Dinaar (all of them saying): The Qur'an is the Speech (Kalaam) of Allah and it is not created." (Khalq Af'aali'l-Ibaad, 11)

The saying of the Salaf is that the Qur'an which is written in the Mushaf, memorized in the heart and recited upon the tongue is the uncreated Speech of Allah. However, due to the fact that the human voice and movement of one's tongue are created actions, the innovators innovated the ambiguous statement: "My recitation of the Qur'an is created." This saying leads to the previous saying that the Qur'an itself is created. Therefore, the scholars such as Imam Ahmad warned against this. (Bukhari, Khalq Af'aali'l-Ibaad, # 217, # 540)

Imam Malik (d179H) said: "The Qur'an is the Speech of Allah, it is not created." (al-Lalika'i, as-Sunnah, # 414) Imam Ahmad (d. 241H) was asked about the one who says that the Qur'an is created, so he said: "(He is) a disbeliever." (al-Lalika'i, as-Sunnah, # 449) Imam al-Lalika'i reports from Ahmad ibn Abdullah ibn al-Khidr al-Muqri that Abu Muhammad Yahya ibn Khalf al-Muqri said: "I was with Malik ibn Anas in the year 68H, and a man came to him and said: O Abu Abdullah what do you say about the one who says: The Qur'an is created? He said: A disbeliever, heretic, kill him. The man then said: I am just quoting these words which I heard. Then he (i.e., Imam Malik) said: I have not heard them from anyone else, I have heard them from you. Abu Muhammad said: Then that was a bit tough on me so I went to Egypt and I met al-Layth ibn Sa'd and said: 'O Abu'l-Haarith! What do you say about the one who says: The Qur'an is created? And then I narrated to him the words said to Malik, and then he (also) said: (Such a one is) a disbeliever. Then I met Ibn Lahei'ah and I said to him the equivalent of what I said to al-Layth ibn Sa'd and I narrated to him the words, he said: A disbeliever."

Imam Aajurri (d360H) said: "May Allah have mercy upon us and you. Know that the saying of the Muslims whose hearts have not deviated from the truth and those who were guided to what is correct in the past and the present is that the Qur'an is the Speech of Allah, the Mighty and Majestic. It is not created since the Qur'an is from the Knowledge of Allah, the Most High. The Knowledge of Allah, the Mighty and Majestic is not created. High is Allah, the Mighty and Majestic above that. This is proven by the Qur'an, the Sunnah, the sayings of the Companions, and the sayings of the scholars of the Muslims. It is not denied except by a filthy Jahmi. In the view of the scholars, the Jahmiyyah are disbelievers." (ash-Shari'ah)

A Jahmi is one who denies Allah's attributes, following in the way of al-Jahm ibn Safwaan and his teacher al-Ja'd ibn Dirham, both of whom were executed for their wicked and heretical teachings. The correct belief with regard to the attributes of Allah is the belief of Ahlu's-Sunnah wa'l-Jamaa'ah. That is, we have faith in all of Allah's attributes without denying them or their meanings (Ta'til), without interpreting them and changing their meanings (Tahrif), without explaining how they are (takyif) or likening them to those of the creation (tamthil).

³⁻ Rasulullah (sallallaahu alayhi wa sallam) used to declare his Lord free from evil in one of the opening supplications of the prayer, saying: "I am here and happy to serve You. All good is in Your Hands, and evil is not ascribed to You." (Muslim; Abu Dawud; Ahmad and others)

Ibn Qayyim said: "So Allah is Blessed and Exalted from that evil should be ascribed to Him. Rather, everything that is ascribed to Him is good. Evil only becomes evil when it ceases to be attributed and ascribed to Him, for if it was ascribed to Him it would not be evil and He, free is He from all imperfection, is the Creator of good and evil. However, the evil exists in some of His creatures, not in His act of creation or in His actions. His act of creating, His action, His decree and His apportionment, all of it is good and this is why He, free is He from all imperfection, is cleared of any Dhulm (oppression), the reality of which is to place something in other than its proper place. So He does not place things except in their proper places, which befit them. This is (what constitutes) good, all of it. Evil is to put something in other than its proper place, for when it is put in its proper place it is no longer evil. It is then known that evil is not attributable to Him and His Beautiful Names testify to that...For His Beautiful Names prevent the ascription of evil and oppression to Him along with the fact that He, free is He from all imperfection, is the Creator of every single thing. So He is the Creator of the servants, their actions, their movements and their sayings, and when a servant does a repulsive deed which is forbidden, he has done evil and the Lord, free is He from all imperfection, is the One who made him engage upon that action. This (making the servant do the reprehensible deed) on His behalf, is justice, wisdom and (constitutes what is) correct. His making him do the action is something which (in itself) is good, however that which is done (i.e., the action) is evil and repugnant. And lie, free is He from all imperfections, by making him do this action has put something in its proper place on account of the far-reaching wisdom that He has in doing so and on account of which He is praised. So His (making the servant do such an action) is good, wise and something beneficial, even if its occurrence by the servant is a fault, a deficiency and something evil." (Shifaau'l-Alil, 364-366)

⁴⁻ The danger of rushing to perform Takfir on a Muslim

⁵⁻ That is by backbiting, reviling, casting aspersions or doubts about them or censuring them in any manner. Rasulullah (sallallaahu alayhi wa sallam) said: "Whoever abuses my Companions, upon them is the curse of Allah, the angels and the people." (Tabarani)

Imam al-Lalika'i (d418H) reports that Imam Ahmad said: "If you see anyone speaking ill of the Companions of Rasulullah (sallallaahu alayhi wa sallam), doubt his Islam." (as-Sunnah, # 2359)

Imam al-Barbahari (d329H) said: "If you see a man criticizing the Companions of Rasulullah know that he is a person of wicked speech and desires, since Rasulullah (sallallaahu alayhi wa sallam) said: "When my Companions are mentioned then withhold." (Tabarani)." (Sharhu's-Sunnah) Imam al-Barbahari also said: "Do not discuss about their slips or wars, nor that of which you have no knowledge. Do not listen to such talk from anyone, for if you do, your heart will not remain safe and sound." (Sharhu's-Sunnah, 84)

⁶⁻ Rasulullah (sallallaahu alayhi wa sallam) said: "Every innovation is misguidance and going astray." (Abu

Dawud)

Rasulullah (sallallaahu alayhi wa sallam) also warned against the people of innovation, from befriending, supporting or taking from them, saying: "Whoever innovates or accommodates an innovator then upon him is the curse of Allah, His Angels and the whole of mankind." (Bukhari; Muslim)

And in his (sallallaahu alayhi wa sallam) footsteps, we find the Noble Companions and the Taabi'in after them warning from the danger of innovations upon the Ummah, its people and their unity.

Ibn Abbas (radiyallahu anh) said: "Indeed the most detestable of things to Allah are the innovations." (Bayhaqi, as-Sunnan al-Kubraa) Ibn Umar (radiyallahu anh) said: "Every innovation is misguidance, even if the people see it as something good." (Abu Shaamah, # 39) Sufyaan ath-Thawri (d161H) said: "Innovation is more beloved to Iblis than sin, since a sin may be repented from but innovation is not repented from." (al-Lalika'i, # 238) Fudayl ibn Iyaad (d187H) said: "I met the best of people, all of them people of the Sunnah and they used to forbid from accompanying the people of innovation." (al-Lalika'i, # 267) Hasan al-Basri (d110H) said: "Do not sit with the people of innovation and desires, nor argue with them, nor listen to them." (Darimi) Ibrahim ibn Maysarah (d132H) said: "Whoever honors an innovator has aided in the destruction of Islam." (al-Lalika'i, # 1139) Sufyan ath-Thawri (d161H) said: "Whoever listens to an innovator has left the protection of Allah and is entrusted with the innovation." (Abu Nu'aym, al-Hilyah, 7/26; Ibn Battah, #444) Imam Malik said: "How evil are the people of innovation, we do not give them salaam." (Baghawi, Sharhu's-Sunnah, 1/234) Imam ash-Shaafi'i said: "That a person meets Allah with every sin except Shirk is better than meeting Him upon any one of the innovated beliefs." (Bayhaqi, al-I'tiqaad, 158) Fudayl ibn Iyaad said: "Whoever sits with a person of innovation, then beware of him and whoever sits with a person of innovation has not been given wisdom. I (would) love that there was a fort of iron between me and a person of innovation. That I eat with a Jew and a Christian is more beloved to me than that I eat with a person of innovation." (al-Lalika'i, 1149) al-Layth ibn Sa'd said: "If I saw a person of desires (i.e., innovations) walking upon the water I would not accept from him. So Imam ash-Shaafi'i then said: He (i.e., al-Layth) has fallen short. If I saw him walking in the air I would not accept from him." (Suyuti, al-Amr bi'l-'Ittibaa wa'n-Nahi ani'l-Ibtidaa)

⁷⁻ And this is where the source of the salvation of every Muslim lies: In clinging to the Sunnah upon the way of the Companions of the Messenger, in all matters. The texts supporting and requiring this are numerous and amongst them are:

It was narrated on the authority of Abu Naajih al-Irbaad ibn Sariyyah, that he said: "Rasulullah gave us a sermon by which our hearts were filled with fear and tears came to our eyes. We said: O Rasulallah! It is as though this is a farewell sermon, so counsel us. He (sallallaahu alayhi wa sallam) said: I counsel you to fear Allah and to give absolute obedience even if a slave becomes your leader. Verily he among you who lives (long) will see great controversy, so you must keep to my Sunnah and to the Sunnah of the rightly guided Khalifahs, bite onto it with your molar teeth. Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray, and every going astray is in Hell-fire." (Abu Dawud; Tirmidhi) Rasulallah (sallallaahu alayhi wa sallam) said: "He who turns away from my Sunnah is not from me." (Bukhari; Muslim) Abu Hurayrah (radiyallahu anh) said that Rasulallah (sallallaahu alayhi wa sallam) said: "All of my Ummah will enter Paradise except those who refuse. It was said: Who will refuse? He (sallallaahu alayhi wa sallam) replied: Whoever obeys me enters Paradise and whoever disobeys me has refused." (Bukhari) Rasulallah (sallallaahu alayhi wa sallam) said: "Indeed this Ummah will split into seventy three sects and all of them are in the Fire except for one, and that is the Jamaa'ah." (Ibn Abi Aasim, al-Kitaab wa's-Sunnah, 1/33) Rasulallah (sallallaahu alayhi wa sallam) also said: "And this Ummah will split into seven three sects, seventy-two will be in the Fire and one in Paradise and that is the Jamaa'ah." (Abu Dawud) Abu Umaamah reports that Rasulallah (sallallaahu alayhi wa sallam) said: "My Ummah will split up into seventy-three sects, seventy-

two in the Fire and one in Paradise. We said: Describe them to us. He (sallallaahu alayhi wa sallam) said: as-Suwaad al-A'dham (the Main Body)." (al-Lalika'i, Sharh Usouli'l-I'tiqaad; Ibn Abi Aasim, as-Sunnah)

The Main Body in this Hadith does not refer to the great majority of people in every age and era. Rather this is specific for the era of the Companions and the Taabi'in. And furthermore, that person is from the Jamaa'ah who agrees and conforms to the truth.

Abdullah Ibn Mas'ud (radiyallahu anh) said: "The Jamaa'ah is whatever (agrees) with the Truth. Even if you are alone." (Ibn Asaakir, Taarikh-Dimashq) Ishaq ibn Raahawayh, the teacher of Imam Bukhari, said: "If you were to ask the ignorant people about the Main Body they would say: The majority of people. They do not know that al-Jamaa'ah is the Scholar who clings to the narrations from Rasulullah (sallallaahu alayhi wa sallam) and his way. So whoever is with him (the scholar) and follows him, then he is al-Jamaa'ah." (Abu Nu'aym, Hilyatu'l-Awliyah)

In the era of the Companions and their Followers, the Taabi'in, the Main Body in that time were upon the Truth. This was due to the fact that people were in nearness to the time of Rasulullah and Rasulullah (sallallaahu alayhi wa sallam) attested to the credibility of the best of generations. As for those who came after them then the fact that they are many is not to be considered due to the generality of the texts which give evidence that evil will increase and spread amongst the people, the Ummah will split into seventy-three sects and that Islam will return as something strange.

Imam az-Zuhri (d125H) said: "The people of knowledge who came before us used to say: "Salvation lies in clinging to the Sunnah." (Darimi) Imam Malik said: "The Sunnah is like the Ark of Nuh. Whoever embarks upon it reaches salvation and whoever refuses is drowned." (Shaykhu'l-Islam Ibn Taymiyyah, Majmu al-Fatawa, 4/57) Abu'l-Aaliyah said: "You must stick to the original state of affairs which they were upon, before they are divided." (Suyuti, al-Amr bi'l-'Ittibaa wa'n-Nahi ani'l-Ibtidaa) Abdullah ibn Mas'ud (radiyallahu anh) said: "Moderation upon the Sunnah is better than exertion in innovation." (Suyuti, al-Amr bi'l-'Ittibaa wa'n-Nahi ani'l-Ibtidaa) Awza'i (d158H) said: "Have patience upon the Sunnah, and stop where the people stopped (the Companions) and speak with what they spoke with and hold back from what they held back and travel upon the path of the Salafu's-Salih, for verily, what sufficed them will suffice you." (Suyuti, al-Amr bi'l-'Ittibaa wa'n-Nahi ani'l-Ibtidaa) Sufyaan ath-Thawri (d161H) said: "No word or action will be correct until it conforms with the Sunnah." (Suyuti, al-Amr bi'l-'Ittibaa wa'n-Nahi ani'l-Ibtidaa)

⁸ Imam al-Barbahari (d329H) said: "Whoever rebels against a Muslim ruler is one of the Khawarij, has caused dissent within the Muslims, has contradicted the narrations and has died the death of the days of ignorance." (Sharhu's-Sunnah, 42)

The Khawarij are a group who first appeared in the time of Ali (radiyallahu anh). They split from his army and began the grave innovation of Takfir (declaring Muslims, rulers or the ruled, in their view guilty of major sins, to be disbelievers). Rasulullah (sallallaahu alayhi wa sallam) warned against them in many authentic Ahadith:

"The Khawarij are the dogs of Hellfire." (Ahmad) He (sallallaahu alayhi wa sallam) also informed us that they would continue to appear until the end of this world, saying: "A group will appear reciting the Qur'an, it will not pass beyond their throats, every time a group appears it will be cut off until the Dajjaal appears within them." (Ibn Maajah)

Imam al-Barbahari also said: "It is not permissible to fight the ruler or rebel against him even if he oppresses. This is due to the saying of Rasulullah (sallallaahu alayhi wa sallam) to Abu Dharr al-Ghifari (radiyallahu anh): "Have patience even if he is an Abyssinian slave." (Muslim) and his (sallallaahu alayhi wa sallam) saying to the

Ansaar: "Have patience until you meet me at the Pool." (Bukhari) There is no fighting against the ruler in the Sunnah. It causes destruction of the Religion and the worldly affairs." (Sharhu's-Sunnah, 43)

Abu Bakr al-Aajurri (d360H) said: "It is not fitting for the one who sees the uprising of a Khariji who has revolted against the Imam, whether he is just or oppressive -so this person has revolted and gathered a group behind him, has pulled out his sword and has made lawful the killing of Muslims- it is not fitting for the one who sees this, that he becomes deceived by this person's recitation of the Qur'an, the length of his standing in the prayer, nor his constant fasting or his good and excellent words in knowledge when (it is clear to him that) this person's way and methodology (madhhab) is that of the Khawarij." (ash-Shari'ah, 28)

Ibn Qayyim said: "And as for Imam Malik, then Ibn al-Qaasim said: I heard Malik say: Indeed there are a people who desire worship but squander the knowledge (being deprived of it) so they revolt against the Ummah of Muhammad (sallallahu alayhi wa sallam) with their swords. And if they had followed the knowledge, then it would have prevented them from doing that." (Miftaah Daaris-Sa'aadah, 1/119)

It is authentically reported from Rasulullah (sallallahu alayhi wa sallam) in the Hadith of Iyaad ibn Ghunm who said: "Rasulullah (sallallahu alayhi wa sallam) said: Whoever desires to advise the one with authority then he should not do so openly, rather he should take him by the hand and take him into seclusion (and then advise him). And if he accepts (the advice) from him then (he has achieved his objective) and if not then he has fulfilled that which was a duty upon him." (Ahmad; Ibn Abi Aasim)

Imam Muzani (d.264H)

The reasons for writing the treatise Sharhu's-Sunnah was because a group of Ahlu's-Sunnah in Tarabulus al-Maghrib (Tripoli) were in a gathering and they mentioned the Ulama of the Sunnah during their era such as Imam Malik, Shafi'i, ath-Thawri, Ahmad ibn Hanbal, al-Muzani and others. Yet someone objected about al-Muzani being included saying "He is not from the Ulama", so some other people asked "why is this?" and the man replied: "Because I have heard that he speaks about the Qadr (the Divine Pre-Decree) – (i.e., is from the Qadariyyah) and he disputes with analogy" and this made them dumbstruck. As a result, they wanted to know the reality of this claim and so they wrote to al-Muzani asking him to explain the reality of these claims and his true Aqidah. When the letter reached him he replied to them with his answers and mentioned the treatise (Sharhu's-Sunnah).

In the first manuscript of Sharhu's-Sunnah it is mentioned:

Ali bin Abdullah al-Halwani: I was in Tarabulus al-Maghrib and some people of the Sunnah and myself were speaking about the Sunnah and we to mention Abu Ibrahim al-Muzani (raheemahullaah) and some of our companions said: "It has reached us that he used to speak about the Qur'an and used to halt on the issue (i.e., of the issue of it not being created). Another group of people were with us and they were very grieved at this, so we wrote to al-Muzani requesting to know the true details from him...

In the second manuscript it is mentioned:

Abdu'l-Karim bin Abdu'r-Rahman bin Mu'adh bin Kathir stated: I sat with Ibn Abdullah al-Halwani in

Tarabulus al-Maghrib and we were a group of the knowledge from the people of Sunnah and we mentioned in the gathering the Ulama such as Malik, ash-Shafi'i, Abu Hanifah, Sufyan ath-Thawri, Dawud al-Isbahani, Ishaq ibn Rahawayh, Ahmad ibn Hanbal and al-Muzani. Then someone objected about including al-Muzani (raheemahullaah) and said: 'He is not of the calibre of those scholars'. We said: 'Why is that?' The man responded: 'because I heard that al-Muzani speaks about Qadr (i.e., is from the Qadariyyah) and disputes with analogy and debating.' We were grieved by what we heard from this man and thus we wanted to know the truth of this allegation, so we wrote to al-Muzani asking him about it and to clarify to us his real Aqidah in regards to Qadr (the Divine Decree), Irja, the Sunnah, the Resurrection, the Day of Gathering, the Scales, the Sirat and people seeing Allah on the Day of Judgement. We asked him for complete and abridged answers and as soon as our letter reached him he responded to us with the answers; and mentioned his treatise (i.e., Sharhu's-Sunnah)."

Muhammad bin Ismail at-Tirmidhi stated: I heard al-Muzani say, "The Tawhid of a person is not correct unless the person knows that Allah is above the Throne with His Attributes. I asked him: Like what? al-Muzani replied: All-Hearing, All-Seeing, All-Knowing, Over all things Competent." (Ibn Mandah, Tarikh; adh-Dhahabi, al-Uluww, 135)

Abu Zakariyyah Yahya bin Zakariyyah bin Hayyawayh said: I heard al-Muzani say: 'The Qur'an is the Uncreated Speech of Allah.' (Bayhaqi, Manaqib'ush-Shafi'iyyah, 2/352)

Those who hated al-Muzani and wanted to test him from the people of Egypt accused him, out of envy and enmity, of saying that the Qur'an was created. Abu'l-Qasim al-Anmati said:

"I sat with al-Muzani for 10 years and during the last year we were gathered at a funeral of one of his companions and I said: The people speak about the Madhhab of al-Muzani and ascribe him to be from those who speak about the Qur'an and say that it is created, so shall we ask him?' So we went to him and asked: 'O Abu Ibrahim! We hear knowledge from you and as a result we would love to take from you what we hear from you directly. Furthermore, the people mention that you were asked about what the People of Hadith say about the Qur'an and we know that you speak with the Sunnah and in accordance with the Madhhab of Ahlu'l-Hadith. So will you manifest to us what we believe in?'¹ Then he answered us saying: I do not believe anything at all except that the Qur'an is the Speech of Allah and is Uncreated. However, I hated to delve into these matters which would be weighty upon me and require me to probe into it. I occupied myself with Fiqh." (Bayhaqi, Manaqib'ush-Shafi'i, 1/465-466)

Bayhaqi stated about the story: "al-Muzani (rahimahullah) was a pious man and abstinent, he used to steer clear from the rulers and prevented himself from speaking out of fear of being tested by entering upon them. This was due to what he had seen happen to al-Buwayti² and his likes from the People of Sunnah during the days of al-Mu'tasim and al-Wathiq." (Bayhaqi, Manaqib'ush-Shafi'i, 2/467)

al-Muzani's withholding from delving into these issues made some people doubt him and this led his Shaykh, Nu'aym bin Hammad to question him in front of the people about his belief in the Qur'an and viewing (Allah in the Hereafter) so that al-Muzani would be cleared in front of the people. al-

Lalika'i relates with a chain of transmission from Ibrahim bin Abi Dawud al-Barallsi al-Misri who said:

"We were sitting with Nu'aym bin Hammad and then Nu'aym said to al-Muzani: What do you say about the Qur'an? al-Muzani said: It is the Speech of Allah. Nu'aym said: Uncreated? al-Muzani said: Uncreated. Nu'aym said: Allah will be seen on the Day of Judgement? al-Muzani said: Yes. And when the people began to leave the gathering al-Muzani got up and said: O Abu Abdullah! Do you wish to make me famous in front of the people? Nu'aym replied: The people are speaking a lot about you and I wanted to free you from what is being said." (Sharh Usulu'l-I'tiqad, 3/508; Ibnu'l-Qayyim. Hadiu'l-Arwah, 218)

He was truly absolved from that accusation which had no basis at all and was only based on mere unbridled rumors. Ibn Abdu'l-Barr said:

Those who had enmity to al-Muzani and competed with him from the people of Egypt threw allegations at him that he said the Qur'an was created. This is unauthentic, yet still some many people in Egypt abandoned him to the extent that only ten people from his companions would sit with him. Abu Umar Ahmad bin Muhammad bin Ahmad said:

"Abu'l-Qasim Ubayd-Allah Ibn Umar Ahmad ash-Shafi'i informed us in az-Zahra³ saying: From what our scholars from the people of Egypt narrated to us is that a pious man had a vision and then awoke and stood outside the congregational Masjid of Egypt and shouted: O People of Egypt! Gather around me! and the people gathered around him saying What has overtaken you O fulan!' he responded: You are all mistaken so seek Allah's forgiveness and repent to him. Repent for what? they asked. He said: Yes, from what I saw in my sleep was that I was in your Masjid here and it was as if all the candles in the Masjid were out except for one by one of the pillars which al-Muzani, the companion of Shafi'i, used to lean up against and teach from. Come with me and I'll show you! So he stopped them at the pillar where al-Muzani used to sit and the people began to like al-Muzani and his gatherings increased to the extent that the whole Masjid was packed and the accusation against him that was in the hearts of the people vanished." (Ibn Abdu'l-Barr, al-Intiqah, 110-111)

Abu Awanah said: "I went to see Abi Ibrahim al-Muzani when he was sick before he died and I said to him: What do you say about the Qur'an? He replied: It is the Speech of Allah which is Uncreated. I said: But what did you say before this? al-Muzani replied: I have always said this! But I hated to delve into the issue because ash-Shafi'i used to prohibit me from getting involved in it via delving into it and argumentation around it." (Hakim, Tarikh Naysabur; adh-Dhahabi, al-Uluww, 158; Mukhtasar al-Uluww, 233)

Ahmad bin Asram stated: "I heard al-Muzani say: The Qur'an is the Uncreated Speech of Allah and I have not believed other than this at all! Whoever says that the Qur'an is created is a disbeliever however ash-Shafi'i forbade me from speaking too much about the issue." (al-Harawi, Dhammu'l-Kalaam, 4/359; Bayhaqi, Manaqib'ush-Shafi'i, 2/353)

Muhammad bin Aqil bin al-Azhar said: "A man came to al-Muzani asking him about Kalaam (theological rhetoric) and al-Muzani stated: I hate it, and indeed ash-Shafi'i forbade me from getting involved in it." (al-Harawi, Dhammu'l-Kalaam, 4/283; al-Harawi, Dhammu'l-Kalaam, 4/359; Suyuti,

Sawnu'l-Mantiq, 63)

This reminds us of the subtle words that took place between al-Muzani and his Shaykh, Imam ash-Shafi'i. Ibn Bahr stated:

"I heard al-Muzani say: A debate took place between a man and myself and he asked me about Kalaam (theological rhetoric) and he nearly caused me to doubt in my Din, so I went to ash-Shafi'i and said to him: What happened was such and such. Imam Shafi'i said to me: Where are you? I replied: I'm in the Masjid! Then Imam Shafi'i said to me: You are in Taran⁴ and being engulfed by its waves! This is an issue that the deviants delve into and that a servant (of Allah) be tested by all harms that Allah has created is better than being tested with Kalaam." (Bayhaqi, Manaqib'ush-Shafi'i, 1/458)

Imam ash-Shafi'i said one day to a group of his students: "Debate about a matter that if you err in it can only be said to you: You have erred. But do not debate about a matter that if you err in it will said to you: You have disbelieved." (Bayhaqi, Manaqib'ush-Shafi'i, 1/458)

All of this, and what has been noted prior, indicates strongly that Imam al-Muzani was free from what he was accused of. Ahmad bin Muhammad bin Umar al-Mankadari:

"I heard Abu Ibrahim Ismail bin Yahya al-Muzani say during his sickness before his death: I made all of the people....except for those who mentioned that I spoke about the Qur'an with Lafdh (i.e., saying that the recitation of it was created) or that I refrained (from giving a view). The matter was that I was a man from the Arabs from the Muhajirin and I hated to submit myself to young kids who would merely mock me and ask me about the Qur'an. As a result, I refrained from discussing the matter and I did not answer any questions about it at all so that the people could not link anything to me about the Qur'an (and the issue of whether it is created or not)." (al-Harawi, Dhammu'l-Kalaam, 4/359-360)

Footnotes

¹This is what it says in the print copy yet the original probably said "what you believe in."

² Imam al-Allamah, the master of the Fuqaha Abu Ya'qub Yusuf bin Yahya al-Misri al-Buwayti, the companion of Imam ash-Shafi'i, he died in chains and imprisoned in Iraq in the year 231H (Zehebi, Siyar, 12/58)

Because al-Mu'tasim had strictly imposed the heretical Mu'tazili doctrine upon the scholars, the Abbasids had appointed the heretic Ibn Abi Layth al-Asam to implement the creed as he became Chief Judge of Egypt in 226H (846). He suppressed the people of Sunnah and advanced the beliefs of Bida'h. al-Buwayti was a victim of these heretical policies.

³ A small city near al-Andalus. (Mu'jamu'l-Buldan, 3/161)

⁴ Bayhaqi said appending to this story: Taran is in the Qulzum Sea (i.e., Red Sea) and it is said that the Pharaoh and his people drowned there. Imam ash-Shafi'i likened Taran to what some of the Ahlu'l-Ilhad (People of Deviation) mention and one does not have any answers for, when one travels on the Sea in the

place where Allah drowned Pharaoh and his people. Then Imam Shafi'i taught him the answer so that the doubt was removed. (Bayhaqi, Manaqib'ush-Shafi'i, 1/458)

Imaam Harb bin Isma'eel Al Karmaanee (d.280H)

He is Abu Muhammad Harb bin Ismaa'eel bin Khalaf Al Karmaanee Al Handhalee As-Sirjaanee. As-Sirjaan is the biggest region in Al-Karmaan, a famous area between Persia, Makraan, Sijistaan, and Khurasaan. He was born in the year 190H. Imaam Harb Al Karmaanee took knowledge from many of the people of knowledge in his time. From the most notable of his mashayikh: Imaam Ahmad bin Hanbal, Is-haaq bin Rahawayh, Abou Daawood at-Tayaalisee, 'Alee bin Al Madeenee, Sa'eed bin Mansoor, Sulaymaan bin Harb, Abou 'Ubayd Al Qasim bin Salaam, Abou Thawr, Abou Bakr Al Humaydee 'Abdullaah bin Zubayr, Abou Daawood as-Sijistaanee, Ahmad bin Nasr An-Neesabooree, 'Abbaas bin 'Abdul Adheen Al Anbaree, Abou Haatim ar-Raazee, and Abou Zur'ah ad-Dimashqee.

From the most notable of his students were: Al-Khallaal Ahmad bin Muhammad bin Haaron, Abou Muhammad Ibn Abee Haatim Al Maroozee, Al-Qasim bin Muhammad Al Karmaanee, 'Eesaa bin Muhammad bin Sa'eed, Nazeel at-Tarsoos, 'Umar bin Al Husayn bin 'Abdillaah bin Muhammad Al Khiraqee and other than them.

Imaam Harb Al-Karmaanee was an Imaam of the Sunnah of his time and was known to be strong in defense of the Sunnah and refutation of innovations.

Kitaab As Sunnah min Masaa'il by Imaam Harb bin Ismaa'eel

Abul Qasim said: Abu Muhammad Harb bin Ismaa'eel narrated to us saying: This is the madhhab (way) of the People of Knowledge, the Ashaabul-Athar (People of the Narrations), Ahlus-Sunnah wal-Jamaa'ah, those who stick fast to it (Ahlus-Sunnah) and who seek to guide themselves by (them i.e., the Ahlus-Sunnah) from among those in the presence of the Messenger of Allaah (sallallahu alaihi wasallam) up until this day of ours. And I met whomever I met from among the Scholars of the people of the Hijaaz and Shaam and others besides them. Whoever differs with and opposes a single matter from the madhaab (of these People of Knowledge) or contests and defames them or criticises the one who speaks (by what they speak with), then he is an opposer (mukhaalif), an innovator (mubtadi') and one who has left the Jamaa'ah, who has ceased to be upon the manhaj of the Sunnah and the Path of Truth.

And this (i.e., the path of the People of Knowledge) is the madhhab of Ahmad, Ishaaq ibn Ibraaheem 'Abdullaah ibn Zubair al-Humaidee, Sa'eed ibn Mansoor and others besides them amongst those with whom we have sat and taken knowledge from. [And then he lists the points of their 'aqeedah, amongst them]:

Highness of Allah (pt.49-54)

And Allaah created the seven heavens above one another, and seven earths below one another. And between the highest earth and the heaven (sky) of the Dunya (this world) is a journey of 500 years. And between every heaven is a journey of 500 years.

And the water is above the highest of the 7th heaven, and the 'Arsh (throne) of Ar-Rahmaan (The Most Merciful) is above the waters, and Allaah – Tabaraka wa Ta'aala- is above the 'Arsh (throne). And the Kursi (footstool) is the place for His Feet.

And He knows what is in the seven heavens and what is in the seven earths, and what is between them, below them, and what is beneath the soil, and what is in the depth of the oceans, and in the origin of every hair, tree, crop, plants, and turn of every page, and its exact number, and the number of every pebble, sand, and dust, and the weight of the mountains, and the raindrops, and the actions of the servants, and their effects, speech, souls, and the whispers in their chests and He knows everything, nothing is hidden from Him.

And he is over the Arsh (throne), over the seventh heaven, and below him is a barrier of fire and light and darkness, and there is no one more knowledgeable of it than Him.

And if the innovator, mukhaalaf (one who differs), or heretic (tries to) use as evidence the statement of Allaah –Tabaarak wa Ta'aala: "And We are closer to him than his jugular vein" [Qaaf: 16] And His statement: "And He is with you wherever you are, and Allaah is All-Seeing of what you do" [Al-Hadeed: 4] And His statement: "There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are." [Al-Mujadalah:7]

And the likes of these Ayaat (verses) from the Mutashaabihaat (unclear verses) from the Qur'aan. So say: Indeed He means by that: Knowledge. Because Allaah –Tabaarak wa Ta'aalaa- is over the 'Arsh (throne) over the highest of the seventh heaven, and He knows all of that, and He is separate from His creation, and nothing escapes His Knowledge.

Basis of the religion (pt.87-88)

The religion is: The Book of Allaah – 'Azza wa Jal - And the narrations and Sunan (plural of Sunnah). And the authentic narrations from the reliable narrators with strong, authentic, and well-known narrations. They are reported by the first reliable, well-known narrator from the second reliable, well-known narrator. They trust one another, up until it ends with the Prophet – peace and blessings be upon him- from the well-known Imaams who are taken as examples and who hold fast to the Sunnah and concerned with the narrations. Those who are not known with innovations, and they are not reviled with lies, and not accused with differences. And they are not companions of [people of] Qiyaas (analogies), or Ra'yy (opinions), because Qiyaas in the religion is Baatil (falsehood), and Ra'yy is like it, rather it's even greater falsehood.

And the people of Ra'yy and Qiyaas in the religion are innovators, deviant ignoramuses, except if there is a narration from those who have preceded from the reliable Imaams [scholars], for taking the narrations takes precedence.

Companions of the Prophet (sallallahu alaihi wasallam)

Mentioning of the good qualities and deeds of the Companions of the Messenger of Allaah (sallallahu alaihi wasallam) and refraining from mentioning their shortcomings and mistakes, those which occurred between them. Whoever reviles the Companions of the Messenger of Allaah or a single one amongst them, or reduces (their worth and status) or insults them or exposes their faults or criticises a single one amongst them, then he is an innovator, an extreme shi'ite (raafidee), a khabeeth (vile and repugnant) and an opposer, and Allaah will not accept from him any of his efforts nor his fair dealings. Rather loving them is a sunnah supplicating for them is nearness (to Allaah), taking them as a model for guidance is a means (of nearness to Allaah) and accepting and taking from their narrations is an excellence.

The position of Ahlus Sunnah towards Ahlul Bid'ah (pt.34)

And I do not like the Salaah (prayer) [to be performed] behind Ahlul Bid'ah (people of innovation), nor the Salaah over those who died from them [meaning the Janaazah (funeral prayer)].

Imam Abu Ja'far Tahawi (d.321H)

Aqidatu't-Tahawiiyyah

Prologue

All Praise be to Allah, the Creator of the worlds. The learned authority on Islam, Abu

Ja'far Al- Warraq Al-Tahawi of Egypt (May Allah have mercy upon him) said:

This is an exposition of the beliefs of Ahl us Sunnah wal Jama'h in accordance with the way of the jurists Of Islam: Abu Hanifa al-Nu'man bin thabit Al-kufi, Abu Yusuf Ya'qub bin Ibrahim Al-Ansari, Abu Abdullah Muhammad bin Al-Hasan Al-Shaibani (May Allah be pleased with them all) and this is what they believe about the fundamentals of the religion and the belief they profess about the Creator of the worlds.

By the grace of Allah, this what we say about the Tawheed (unity) of Allah:

On Tawheed (Oneness of Allah)

- 1- Allah is one and has no partners at all.
- 2- Nothing in the whole universe is similar to Him.
- 3- Nothing can surpass or outreach Him.
- 4- No one is worthy to be worshipped except Him.
- 5- He is Qadeem[2] with no beginning and Eternal with no end.
- 6.- He will never die nor perish.
- 7.- Nothing happens in this universe except with His will.
- 8.- No conjecture or thinking can perceive His real essence.
- 9.-He does not resemble any of His creatures.
- 10.- He is alive; death will not overtake Him. He is the protector; in no need of sleep at all.
- 11.- He is the Creator of the whole universe but He is in no need of it. He feeds all without difficulty.
- 12.- He makes all taste death with no fear. He will resurrect them all without any difficulty.
- 13.- Since eternity He has been there with all His attributes. He has always had these attributes and will always have these attributes. They did not increase after He brought His creatures into existence because they have always been there.
- 14.- He was not the Creator (Khaliq) after He had created His creatures and neither was He the Designer (Al-Bari) after He had designed the universe.
- 15.- He was The Nourisher (Rabb) before there was anyone to nourish and The Creator (Khaliq) before He had created anyone.
- 16.- Although He is entitled to be called The Resurrector after giving life to the dead, He deserves this title even before the resurrection. Similarly, He deserves to be called The Creator even before He gave life to anyone.
- 17.- He has power over everyone; everyone is in complete need of Him. He can do whatever He likes easily and is in no need of anything.
- 18.- Allah Almighty created all consciously.
- 19.- He estimated for each of His creatures what it needed (Known as Taqdir or predestination).

20.- He planned the end of every creature.

21.- Nothing was hidden from Him even before He brought His creatures into existence.

He knew beforehand whatever His creatures would do in their lives.

22.- Allah Almighty commands His people to obey Him and forbids them from disobeying.

23.- Everything in this universe is bound to His will. What He wills occurs; what He does not will, could never happen.

24.- Allah Almighty guides whom He likes. He protects everyone out of His kindness. On the firm ground of justice and equity He disgraces or withholds His guidance or places in trials whoever He likes.

25.- All people are under His rule in this world; their lives are governed by His generosity and kindness at one end and His justice at the other.

26.- He is above all partners and equals.

27.- No one can change His preordained decisions and neither can His orders be delayed. No one can overshadow His decisions. .

28.- We have complete faith in Him. We believe that everything happens due to Him.

On Muhammad (PBUH)

29.- Muhammad (Peace Be Upon Him) is undoubtedly His most exalted creature, His most beloved Messenger and a chosen Prophet.

30.- He is the last of the Prophets, Imam of all pious people, the Master of all the Messengers and the most beloved to the Creator of this universe.

31.- Any claim to prophethood after Him is ignorance and infidelity.

32.- He is commissioned to both jinns and human beings and to the entire universe with a message of truth, guidance and light.

On The Glorious Qur'aan

33- The Quran, undoubtedly, is the word of Allah. It reveals the sayings of Allah. Allah Almighty revealed this Book to His Messenger. The believers testify to it as the whole truth with a firm faith that it is the word of Allah and that it is not a created thing like the words of

the creatures themselves. Whoever listens to this Book and thinks that it is a word of a human being, commits infidelity. Allah Almighty condemns such a person and threatens him with chastisement in the Hell- fire.

"Soon will I cast him into Hell-Fire. " (74:26) in reply to the one who said about the Book of Allah: "This is nothing but the word of a mortal." (74:25)

We believe that the Quran is the word of the Creator of the human beings. It does not resemble the words of human beings.

34.- Whoever compares the attributes of Allah to those of human beings, commits infidelity. Anyone who thinks deeply and escapes the onslaught of the thinking of the infidels, will certainly realise that the attributes of Allah have no resemblance at all to those of a human being.

35.- The dwellers of Paradise will see their Lord in accordance with the Quranic saying: 'Some faces that day will beam (in brightness and beauty) Looking towards their Lord' (75:22-23).

'How this will happen is known to Allah Almighty. The above verse should be understood in a manner akin to Allah's will and knowledge. The best explanation in this regard is that of the Prophet (Peace Be Upon Him) himself as narrated in some authentic Ahadith. We must have no consideration for our own will or desire in this issue. A man is safe as long as he refers back to Allah and His Messenger. Whenever in doubt he should try to consult a man of learning.

36.- Whoever does not concede to the evidences produced by the Book and the Sunnah is no longer a Muslim. A man who indulges in the fundamentals of faith without proper knowledge and does not submit himself to these two sources, will remain deprived of true faith, of understanding of the religion and of pure belief in the Oneness of Allah. Instead he will find himself swinging between faith and infidelity, belief and unbelief, submission and denial. He will always be confused and doubtful. He will neither be a believer who has a strong faith, nor a disbeliever who rejects wholeheartedly.

37.- To imagine Allah in a certain form is not correct. The safest way for a Muslim is to believe in all the attributes of Allah without adding any interpretation. To negate the

attributes of Allah altogether or to compare Him to someone, is a deviation from the right path. Our Lord is unique and without any equal at all.

38.- Allah Almighty is above all limits and anthropomorphic descriptions. Unlike other things He is not bound by the six directions.[3]

On Mi'raj

39- Mi'raj (The Prophet's night journey to heaven) is true. Allah Almighty took His Prophet while he was awake on a splendid journey. Then his ascension took place in flesh. Allah took him as high as He wanted him in all respect and glory.

'So did Allah convey the inspiration to His servant (conveyed) what He (meant) to convey'. 'The (Prophet's) (mind and) heart in no way falsified that which he saw'. (53: 10-11)
May Allah shower His blessing and mercy upon him in this world and in the Hereafter.

On Kauthar

40.- The pool of Kauthar is true. Allah Almighty will let the Ummah quench its thirst from this exalted pool.

On Intercession

41.- The intercession (Shafa'a) for this Ummah by the Prophet is true in accordance with a number of Ahadith.

On The Covenant

42.- The pledge that Allah took from Syeedina Adam (A.S.) and his descendants is true.

Note.. Refer to verse No. 172 of Sura A'raf which is as follows:

When thy Lord drew forth from the children of Adam From their loins - their descendants and made the testify concerning themselves saying: "A m I not your Lord (Who cherishes and sustains you)? - They said.. Yea, we do testify" This lest you should say on the Day of Judgement. 'Of this we were never mindful'or lest you shouldsay: 'Our fathers before us took false gods but we are (their) descendants after them: will Thou then destroy us because of the deeds of men who followed falsehood. "(7:172-173)

On Taqdir

43.- Allah Almighty has known since eternity those who will enter Paradise and those who will go to the Hell-Fire. No increase or decrease in this divine knowledge will occur at all.

44.- Allah Almighty knows all the actions that the people will undertake. The actions that are destined for each individual will be made easier to him. Actions are valued according to their ends. Fortunate is the one whose Taqdir is in his favour and wretched is the one whose Taqdir falls against him.

45.- Taqdir is a secret placed by Allah Almighty among His creatures which is not known even by any close angel or by a Messenger. The more you think about it, the more you will find yourself depressed, deprived and arrogant. This is why a Muslim should abstain from thinking deeply about it. Allah has withdrawn the knowledge of Taqdir from His creatures and forbade them from arguing about it. He says: "He cannot be questioned for His acts, but they will be questioned for theirs". By asking 'why did Allah do this?' a man rejects one of the injunctions of the Quran and whoever does this, enters the rank of the infidels.

46.- Only the friends of Allah whose hearts are lit by a light of Allah, believe in the Shari'a practically and dogmatically as revealed from Allah. People with deep knowledge receive such status. Knowledge is of two kinds: (i)- Knowledge of the present (i.e. that of the Book of Allah and the Sunnah of the Prophet). (ii) - Knowledge of the absent (i.e. that of Taqdir which is hidden from the creatures).[4] To deny the knowledge of the present and to claim to have knowledge of the absent amount to infidelity. A man's faith is strengthened by accepting what is present and leaving aside what is absent.

47.-We believe in the pen and the tablets and whatever is associated with the writing Of Taqdir. What Allah has decreed must happen even though all the creatures may try their best to stop it happening. Similarly, if Allah has decreed for anything not to happen, it will never happen though all the creatures will try their utmost to do it. Allah has decreed whatever is going to happen until the Day of Judgement. Allah's decree will never fail. Whoever does wrong, would never have been able to do otherwise. And Whoever does right, would never have been able to do wrong.

48.- Let all the People know that whatever happens in this universe is known to Allah before it happens. No one can change or Overrule or increase or decrease whatever is decreed by Him. To believe in these facts indicates a firm belief, recognition of truth and well awareness of the oneness of Allah.

Allah says: "It is He who created all things and ordered them in due proportions". (25:2)

"And the command of Allah is a decree' determined." (33:38)

A man subjects himself to destruction by unknowingly disputing on the issue of Taqdir, in a vain pursuit of the hidden knowledge through superstition and conjecture and ends up eventually as a liar and forger.

On The Throne And Chair

49.- 'The Divine Throne ('Arsh) and Chair (Kursi) are true.

50.-Allah Almighty is in no need of the Throne or anything beyond it.

51.-Allah Almighty is above everything. He dominates them all. Nothing can surpass Him.

On The Status Of Ibraheem and Moosa

52.- We believe wholeheartedly that Allah Almighty declared Sayyidina Ibrahim (A.S.) as His Khalil (friend) and Sayyidina Musa (A.S.) as His Kalim (speaking directly to Him).

On The Books Of Allah

53.- We believe in all those books which were revealed to the Prophets and the Messengers of Allah and bear witness that all of them spoke the truth.

Muslim And Mu'min

54.- We hold all those who turn their faces to the Ka'ba as Muslims and Mu'min as long as they accept the Shari'a of the Prophet Muhammad (Peace Be Upon Him) and all of his sayings with an open heart.

55.- We do not indulge in discussions about the essence of Almighty Allah, nor do we dispute in the matters of religion.

56.- We do not dispute concerning the words and meanings of the Quran. We bear witness that the Quran is the word of Allah Almighty . The Archangel Jibrail brought it to

Muhammad (Peace Be Upon Him), the master of the messengers, through revelation. There is no doubt that it is the word of Allah. The words of human beings can never equal it, and we do not regard it as a created thing. We do not disgrace with the Muslim Ummah' in any of these issues.

57.- We do not declare anyone from among the Muslims as an infidel because of a sin unless the Person believes that it is not a sin. [5]

58.- We do not believe that if a man has faith, his sins will not affect him.

59.- We hope that Allah Almighty will forgive all those who were good in their actions (i.e. Muhsinin) and will them enter Paradise out of his mercy. We are hopeful of this but we do not testify that they will definitely enter Paradise. [6]

We seek forgiveness for all those who do wrong. Although we are scared of their end, we do not allow for despair either.

60.- Being regardless Of the punishment of Allah or despairing of the mercy of Allah forces a person out of the pale of Islam. The people of the Qibla should adopt a middle way between those extremes.

61.- A man does not come out of the bond of faith until he denies all that made him enter the faith originally. [7]

62.- Iman(i.e. faith) has to be announced verbally and testified in the heart.[8]

63.- All authentically reported commandments of the Prophet (Peace be Upon Him) are true.

64.- The essence of faith is one.[9] All faithful are the same as far as the fundamental of faith is concerned. However, they vary in ranks due to the variation in their fear of Allah and in their rejection of lust and desire and in keeping with the most preferable duties.

65.- All believers are the friends of Rahman (Allah). The most respected among them in the eyes of Allah are those who obey and follow the Quran the most.-

66.- Faith includes belief in Allah and His Angels. His Books, His Messengers, The Last Day, Taqdir and that good or bad, sweet or sour, are all from Him.

On The Messengers

67.- We believe in all the above mentioned. We do not differentiate among the Messengers of Allah. We believe that all that they preached was true.

68.- The people who committed major sins (i.e. Kaba'ir) from among the followers of the Prophet Muhammed(PBUH) will not remain in Hell-fire forever, provided that they die on Tawheed, although they had not repented. Such people who met their Lord as faithful will be subject to the will of Allah and His decision. If He wills, He will forgive them and pardon them out of His Grace, as He says in His book:

"He forgiveth anything else (except Shirk), to who He pleaseth". (4:48)

But if He wills, He will punish them in the Hell-fire out of His justice and later release them out of mercy and due to the intercessions made by obedient servants. He will then let them enter Paradise. This is because Allah Almighty protects those who recognise Him and does not treat them like those who deny Him, those who miss His guidance and lose His friendship. O Allah! Thou who befriends Islam and its followers! Keep us firmly on Islam until we meet Thee with this faith.

69.- We allow prayer behind every pious or sinful pers among the people of the Qibla. Similarly, we deem it permissible to pray the funeral prayer over both of them.

70.- We do not declare anyone of them as a dweller of Paradise or Hell-fire, nor do we label them with infidelity or idolatry or hypocrisy unless any of these characteristics is very apparent in them. We leave their hidden characters to Allah

71.- We do not approve of the killing of anyone from among the followers of Muhammad (Peace Be Upon Him) except those who deserved it according to the Shari'ia.

In General

72.- We do not approve of rebellions against our Imams and rulers, even though they may act unjustly. We do not pray against them, nor do we refuse to obey them. We hold that obedience to them is part of obedience to Allah, as long as they do not command the committing of sins. We pray to Allah that He may guide and forgive them.

73.- We follow the Sunnah and abide by the Jama'at and keep away from dissension,

disagreement and partition.

74.- We love the people of justice and trust and despise those of tyranny and betrayal.

75.- We say "Allah knows best" whenever we are in doubt.

76.- We allow the rubbing of moccasins (or boots of soft leather, used as socks) during ablution, both while travelling and when at home, in accordance with the Hadith.

77.- Hajj and Jihad should both be carried out under guidance of the people of authority among Muslims, regardless of their being pious or wrongdoers, until the Day of Judgement. Nothing can suspend or nullify them.

78.- We believe in Kiraman Katibin (i.e. the angels who commissioned to record whatever we utter or do), Allah Almighty also made them protectors over us.

79.- We believe in the angel of death who is commissioned to take away the souls of everyone.

80.- We believe in the chastisement of the grave concerning those who deserve it. We believe that two angels known as Munkar and Nakir question everyone in their graves about the Creator, the religion and the Prophet in accordance with the Ahadith of the Prophet (Peace Upon Him) and sayings of the Companions.

81.- The grave is either a garden from the gardens Paradise, or a ditch from the ditches of Hell.

82.- We believe in the resurrection and the requital of deeds. We believe in the presentation of deeds (to Allah), the account, the reading of everyone's record, the reward, the punishment, the bridge (over the Hell-fire), and the scale.

83.- Both the Jannah (Paradise) and Hell-fire are created. They will never perish or come to an end. Allah created both of them before the creatures and created those who will dwell therein. He will admit whom He will into Paradise out of His Grace, or into the Hell-fire out of His Justice. Everyone does what he is supposed to do and everyone is heading towards what was created for him.

84.- Both evil and good are destined for mankind.

85.- Ability to do something is of two kinds: (i) Tawfiq: Grace from Allah which enables a person to carry out a command or to abstain from something forbidden. It is always

connected with a specific action and does not exist before the action. It cannot be attributed to creatures, as they have no control over it. (ii) Ability due to health, variety of means, access to them, and the use of body organs. This type of ability precedes a specific action. A person is held responsible for a command if he has this ability, as Allah says in the Quran:

"On no soul does Allah place a burden greater than it can bear". (2:286)

(The passage is translated freely as the original is too complicated.).

86.- People's actions are created by Allah but earned by themselves.

87.- Allah Almighty has only asked people to do what they can manage. They themselves are not able to do anything except what he has enabled them to do.[10] This is what is meant by: There is no movement or power except by Allah-"We say that no one can turn himself away from sin except with the assistance of Allah. No one has any power at all to carry out an act of obedience to Allah and to remain firm on it, except by the grace of Allah.

88.- Everything happens by the Will of Allah, His Knowledge, His Decree and His Preestimation. His will has dominated those of others, and has changed them completely. His Decree has overpowered the planning of all others. He does what He like. He is never unjust. 'He cannot be questioned about His acts, But they will be questioned (about theirs)."

(21:23)

89.- The dead benefit from the deeds of their lives, such as prayer and acts of charity.

90.- Allah Almighty responds to the prayers and fulfils the needs.

91.- He owns everything. None owns Him. No one can be needless of Him, even for one blink of an eye. The one who thinks of himself in no need of Allah, even for the blink of an eye, commits infidelity and perishes.

92.- Allah Almighty becomes angry and is pleased, but His anger and pleasure are not like those of a creature.

93.- We love the companions of the Messenger of Allah(PBUH). Our love for any one of them does not exceed that for any others, and neither do we reject any of them. We hate

those who despise them or talk of them disrespectfully. We talk of them with respect. Love for them is a sign of faith, conviction and piety, and hatred for them is nothing but infidelity, hypocrisy and tyranny.

94.- We hold that the first right Khalifa after the Prophet (Peace Be Upon Him) was Abu Bakr Al-Siddiq, as he was the most Preferable person of this Ummah. After him, it was right for Umar ibn Al-Khattab, then Uthman. and finally Ali ibn Abi Talib, may Allah be pleased with them all. They are the rightly-guided Khulafa and Imams.

95.- We testify that those ten Companions who were given the great tidings of Paradise by the Prophet (Peace Be Upon Him) with their names, are the dwellers of Paradise because of the testimony of the Prophet, who was always true in his saying. They are:

Abu Bakr Al-Zubair ibn Al-Awwam Umar ibn Khattab Sa'd ibn Abi Waqqas Uthman ibn Affan Sa'id ibn Zaid Ali ibn Abi Talib Abdul Rahman ibn Auf Talha ibn Ubaidullah Abu Ubaida ibn al-Jarrah who is known as the Amin (trustworthy) among this Ummah. May Allah be pleased with them all.

96.- Absolved from hypocrisy is the one who speaks well of the Companions of the Messenger of Allah and of his wives who were clean from any impurity and of his offspring who were purified from all dirt.

97.- No one among the early scholars and those who followed them, whether in the field of narrating the sayings and events, or in the field of understanding and thinking, should be mentioned except in a proper way. Whoever speaks ill of them is not on the right path.

98.- We do not give preference to any Wali over any of the Prophets (A.S.). We say that a single Prophet is preferable to all Awlia.

99.- We believe in whatever has been reported of their. Karamat (i.e. unusual happenings) and whatever is authentically conveyed of their sayings.

100.- We believed in the signs proceeding the Hour, such as the advent of Dajjal, the descent of Isa ibn Maryam from Heaven, the rising of the sun from the west, the appearance of a subterranean beast from its place.

101.- We do not believe in any soothsayers, sorcerers, or anyone who claims anything contrary to the Book and Sunnah and the consensus of the Ummah.

102.- We hold that to be united as Jamaat is the true and right way, whereas disunity and partition are misleading and destructive.

103.- In the heaven and the earth, the Deen of Allah is one, i.e Islam. Allah says:

"Verily, Deen with Allah is Islam" (2:19) And He says: "And I have chosen for you Islam as your Deen" (5:3)

104.- Islam is between the extremes of: * Exceeding the limit or falling short of it (anything or commandment). * Comparing Allah to creatures or stripping him of His attributes. * Human beings as bound to do what is destined or totally free to do what they like. * NOT fearing the Punishment of Allah or totally despairing Of His mercy.

105.- This is our Deen and belief, in open and in the depths of the heart. We absolve ourselves to Allah from anyone already expounded and explained by us. We pray to Allah Almighty to guide us firmly on the path, to let us die on it, to protect us from the opposing and contradicting views, and from disparaging factions such as:

Mushabbiha: -those who compare Allah to creatures.

Mu'tazila: - those who deviate from the way of early scholars as far as the interpretation Of the attributes of Allah are concerned.

JahmiYya: - those who negate the attributes of Allah.

Jabriyya: - those who believe that Man is bound to do what is destined, with no free will of his own.

Qadariyya: - those who believe that Man is completely free to do what he likes.

All of these went against the people Of Sunnah and Jama'at and so misled themselves. We absolve ourselves from them, as they have deviated from the right path to that of destruction.

And with Allah lies all strength and Taufiq (capability).

Footnotes

(2) The phrase Qadeem bila Ibtida' ("Old with no beginning") did not occur among the Best Names of Allah as pointed out by a number of scholars. It was first mentioned by the scholars of Kalam in an effort to prove Allah's existence before anything else. Let it be known that the Names of Allah are of a divine origin. Only those names for which there is evidence in the Quran and the authentic Sunnah can be used for Allah. They cannot be introduced into the Islamic vocabulary simply at one's whim, and this has been clearly understood by the Imams of the pious predecessors. In fact, the word Qadeem does not even denote the meaning which the people of Kalam wished to express. In Arabic, it means something preceding another, though it is itself preceded by nothing, such as in the saying of Allah: "Till she (the moon) returns like the old lower part of a date-stalk. (Ya Sin 36:39) Although the addition of bila ibtida' makes the meaning crystal clear, it is not valid to be counted among the best Names of Allah because there is no proof for it in the Book or the Sunnah. Instead, Allah's name al-Awwal (the First) expresses this idea better, as shown in His saying: "He is the First and the Last." (Hadeed 57:3)

(3) This phrase can be exploited at face value by those who are obsessed with twisting the meaning or who got out of their way to interpret the names and attributes of Allah. Yet they have no argument because the author (may Allah have mercy on him) uses this expression to absolve the Creator from resembling His Creatures. Anyway, this brief statement needs explanation in order to remove all lingering doubts. By hudood (limits) the author means such as known by humans since no one except Allah Almighty knows his limits. Thus Allah the Exalted has said: "He knows what is before or after or behind them, but they shall comprehend Him not." (Ta Ha 20:110) Those among the pious predecessors who spoke of a limit with regard to His attribute of istawa, meant a limit known to Allah only and not known by people. As for al-ghayaaat wal arkan wal a'da' wal adawaat (the ends, columns, the organs and the utensils), the author means that Allah is absolved in His divine attributes and wisdom from resembling any of His creatures. Allah has the attributes of face, hand and foot etc., these attributes of His in no way resemble those of His creatures. No one except Allah knows their true nature. The people of innovation use such expressions in order to negate some of the attributes of Allah. They use words other than those approved by Allah in order to avoid being exposed by the scholars of Islam. The author, al-Tahawi, undoubtedly did not mean this because he holds the same belief as that of Ahl-us-Sunnah as far as the attributes of Allah are concerned. Whatever he says about belief can be better understood by his own sayings which explain what is briefly stated in other places. Similarly, his saying "The six directions do not surround Him like all other innovations" means the six created directions. He does not mean the negation of Allah being above His creation and established on His throne because His position is not covered by the six directions, as He is above this universe and surrounding it. Allah made His servants instinctively believe that He is above them as maintained by the consensus of the Ahl-ul-Sunnah-wal-Jam'ah among the Companions of the Prophet (Peace Be Upon Him) and their Successors. All the evidence from the Book and the authentic Mutawatir Sunnah prove that He is in the direction above us. Dear reader, be alert to this point which is the sole truth and anything else is falsehood.

(4) By al-'ilm al-mafqood (lost knowledge) he means the knowledge of the Unseen. This is only for Allah Almighty. Whoever among the human beings claims to possess it is an infidel because Allah Almighty says: "With Him are the keys of the Unseen, the treasures that none knoweth but He." (An'am 6:59)

And He says: "Say: None on the heavens or on earth, except Allah, knows what is hidden." (Naml 27:65)

Also, the Prophet (Peace Be Upon Him) said: "The keys of the Unseen are five, not known to anyone except Allah Then he recited the following verse:

"Verily the knowledge of the Hour is with Allah (alone). It is He who sends down rain, and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow. Nor does anyone know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)." Luqman (31:34)

There are a number of authentic Ahadith which prove that the Prophet (Peace Be Upon Him) did not know the Unseen although he was the best of the creatures and master of the Messengers. Other beings can thus only be ignorant of it.

The Prophet (Peace Be Upon Him) knew only that which Allah made known to him: when some people slandered Aisha (may Allah be pleased with her) he did not know that she was totally innocent of their accusations until revelation came to him; Aisha's necklace was lost during a journey, he sent a party to look for it and was unaware of where it was until they made the camel stand and found it under the animal.

There are a number of other evidences from the Book and the Sunnah on this issue.

(5) Here he means that the Ahl-us-Sunnah-wal-Jama'ah do not label a Muslim as an infidel as long as he believes in Allah and the Last Day, because of a sin he commits such as adultery, drinking, dealing in interest, disobeying the parents, etc. as long as he does not consider them as lawfull.'Once he regards them as lawful, he is definitely an infidel because he has rejected Allah and his Prophet (Peace be Upon him) and has come out of the pale of Islam. However, if he does not regard them as Halal, he is not an infidel in the eyes of Ahlus-Sunnah-wal-Jama'ah but will be counted as a person weak in faith. He will be liable for the appropriate punishment given to a fasiq(sinner), as described in the purified Shari'a. This is the belief of the Ahl-us-Sunnah-wal-Jama'ah unlike the Khawarij and the Mu'tazilah and those who followed their false way. As for, the Khawarij, they declare a Muslim as an infidel because of the sins he committed. As for the Mu'tazilah, they Place such a person in a position between Islam and infidelity in this world but they believe that such a person will abide eternally in the hell-fire, just like the belief of the Khawarij. The sayings Of these two factions is totally false in the light of the Book, the Sunnah and the consensus of the pious predecessors. Some people seem to be confused about them out Of ignorance but it has never been a matter of doubt to the people of truth.

(6) The author means that we do not testify that they are among the people of Paradise except those for whom the Prophet (Peace Upon Him) himself testified, such as the ten and others as explained later in his statement. It should be known that the Ahl-us-Sunnah-wal-Jama'ah believe that the believers and the muttaqeen will in general enter Paradise an that the infidels and polytheists and hypocrites will in general enter the Hell fire. This is proved by a number of verses and mutawatir ahadeeth of the Prophet (Peace Be Upon Him), e.g."As to the Righteous they will be in gardens, and in happiness. "(Tur 52:17) And He says: "Allah has promised to believers, men and women, gardens under which rivers flow, to dwell therein ... " (Tauba 9:72) And about non-believers He says: "But those who reject (Allah). for them will be the fire of Hell; no term shall be determined for them so they should die, nor shall its punishment be lightened for them. Thus do we reward every ungrateful one!" (Fatir 35:36) And He says: "The Hypocrites will be in the lowest depths of the Fire; no helper will you find for them." (Nisa' 4:14-5)

(7) Such a narrow definition is not without criticism. An infidel enters into the fold of Islam by pronouncing two Shahadah if he had not previously said them. If he had said them before but had then committed an offence which caused his infidelity, he can re-enter Islam by repenting.

"To deny what made him enter Islam" is not the only reason for apostasy. The scholars have included other acts under the banner of apostasy such as criticising Islam or the Prophet (Peace Be Upon Him), making fun of Allah, His Messenger, His Book, or any part of the Sharia'a, in line with the saying of Allah:

"Say: 'Was it at Allah, and His Signs, and His Messenger, that you were mocking? Make no excuses: you have rejected faith after you had accepted it'." (Tauba 9:65 - 66)

The case is similar with the people who worship idols or invoke the dead to help them or meet their demands, since all of this contradicts the shahadah " " which requires that all forms worship including supplication, asking help, bowing, prostrating, sacrifice, vow, etc. should be directed to Allah. Whoever worships something other than Allah, be it idols or angels or jinn or the dead commits shirk and falls short of maintaining the requirements of "La ilaha illallah ". All such matters are not necessarily the denial of what a person confirmed on entering Islam, but nevertheless take him/ out of the pale of Islam as proved by the Book and the Sunnah. There are a number of other issues not related to denial which render a Muslim an infidel; these are mostly discussed in detail by the scholars under "apostasy" and the reader may refer to them if wishes.

(8) This definition is inadequate and objectionable; the correct course is the one followed by the Ahl-us-Sunnah-wal-Jama'ah who say that iman (faith) consists of belief, speech and actions collectively, all which increase with obedience, and decrease with disobedience, to Allah. The evidence for this from the Book and the Sunnah is almost too numerous to be counted, but the reader may check some of this evidence which is mentioned by the commentator Ibn Abi Al'iz.

Separating action from faith is the important principle of the Murjia. The dispute between them and the Ahl-us-Sunnah-wal-Jama'ah is not merely to do with the choice of words but it also concerned with the concept, to which many issues are related, These issues can be gauged by reflecting on the sayings of the Ahl-us-Sunnah-wal-Jama'ah and of the Murjia.

(9) His statement that faith is one and that all faithful people are basically equal is highly objectionable; indeed, it is completely false. Believers have greatly differing levels of faith; the faith of the Prophets was not the same as the faith of others just as the faith of the Rightly-Guided Caliphs and the rest of the Companions (RA) was not equal to the faith of others. In the same way, the faith of true believers is not the same as that of sinners. The dissimilarity is thus based on the amount of knowledge contained in the heart of each person about Allah, His Names and Attributes, and what He has enjoined on His servants. This is the saying of the Ahl-us-Sunnah-wal-Jama'ah and is thus in conflict with the Murjia.

(10) This is not true; in fact, the people are able to do much more than they have been required to do by Allah because He, out of His grace and kindness, wished to make things easy for his servants and not to make their deen oppressive.

Imaam Abu Muhammad al-Hasan Ibn Ali Ibn Khalf al-Barbahari (d.319H)

Mukhtasar Kitaab Sharhu's-Sunnah

The Sunnah is Islam and Islam is the Sunnah

All praise is for Allah who guided us to Islam and blessed us with it and placed us in the best nation, so we ask Him to grant us that we keep to that which He loves and is pleased with and avoid that which He hates and which angers Him.

Know that Islam is the Sunnah, and the Sunnah is Islam¹ and one of them cannot be established without the other.

From The Sunnah is Clinging to the Jamaa'ah

From the Sunnah is clinging to the Jamaa'ah². Whoever desires other than the Jamaa'ah and departs from it then he has thrown off the yoke of Islam from his neck and he is astray, leading others astray³.

The Companions are the Foundation of the Jamaa'ah

The foundation upon which the Jamaa'ah is built is the Companions of Muhammad May Allah's Mercy be upon them all. They are Ahlu's-Sunnah wa'l-Jamaa'ah⁴, so whoever does not take from them has gone astray and innovated⁵ and every innovation is misguidance, and misguidance and its People are in the Fire⁶.

All the Affairs have been made Clear by the Sunnah and the Jamaa'ah

Umar ibn al-Khattab (radiyallahu anh) said: "There is no excuse for anyone going astray thinking that he is upon guidance. Nor for abandoning guidance thinking it to be misguidance, since the affairs have been made clear, the proof established⁷ and the excuse cut off." (Ibn Battah, al-Ibanatu'l-Kubra)⁸ That is because the Sunnah and the Jamaa'ah have consolidated and safeguarded all of the Religion. It has been made clear to the people, so it is upon the people to comply and follow⁹.

Adhering to the Understanding of the Companions

May Allah have mercy upon you. Know that the Religion is what came from Allah, the Blessed and Most High. It is not something left to the intellect and opinions of men. Knowledge it is what comes from Allah and His Messenger, so do not follow anything based upon your desires and so deviate away from the Religion and leave Islam. There will be no excuse for you since Allah's Messenger explained the Sunnah to his Ummah and made it clear to his Companions and they are the Jamaa'ah, and they are the Main Body (as-Sawaadu'l-A'dham), and the Main Body is the truth and its followers¹⁰. So he who contradicts the Companions of Allah's Messenger (sallallahu alayhi wa sallam) in any of the affairs of the Religion, then he has fallen into disbelief¹¹.

All Innovation (in the Religion) is Misguidance

Know that the people never introduce an innovation until they abandon its like from the Sunnah¹². So, beware of newly invented matters, since every newly invented matter is an innovation and every innovation is misguidance and misguidance and its people are in the Fire.

All Major Innovations and Deviations Begin Small and Insignificant

Beware of small innovations because they grow until they become large¹³. This is the case with every innovation introduced in this Ummah. It began as something small, bearing resemblance to the truth which is why those who entered it were mislead and then were unable to leave it. So it grew and became the religion which they followed and thus deviated from the Straight Path and left Islam¹⁴.

Care with Respect to the Affairs of Knowledge and Religion

May Allah have mercy upon you! Examine carefully the speech of everyone you hear from in your time particularly. So do not act in haste and do not enter into anything from it until you ask and see: Did any of the Companions of the Prophet (sallallaahu alayhi wa sallam) speak about it or any of the scholars? So if you find a narration from them about it, cling to it, do not go beyond it for anything¹⁵ and do not give precedence to anything over it and thus fall into the Fire.

The Two Ways to Leave the Straight Path

Know that leaving the correct path occurs in two ways. Firstly: that a man strays from the correct path intending nothing but good, so his error is not to be followed since it leads to destruction. (Secondly), a man who deliberately opposes the truth and acts contrary to the Salaf (pious ones who came before him), he is astray, leading others astray, a rebellious devil within the Ummah. It is a duty upon those who know of him to warn the people against him and to explain his condition to them so that no one falls into his innovation and is destroyed.

Islam is Complete and Requires Only Submission

May Allah have mercy upon you! Know that a servant's Islam is not complete until he follows, attests to and submits to (the truth). So anyone who claims that there remains anything from Islam not sufficiently explained by the Companions of Rasulullah (sallallaahu alayhi wa sallam) has falsely accused them, has split from them and spoken ill of them. He is an innovator, astray and leading others astray, introducing into Islam that which is not from it¹⁶.

There are No Analogies For the Sunnah

May Allah have mercy upon you! Know that the Sunnah is not a matter for analogies or reasoning with examples, and desires are not to be followed in it. Rather, it is just a case of affirming the narrations from Rasulullah (sallallaahu alayhi wa sallam), without asking how, explaining or saying: 'Why?' or 'How?'

Censure of Debating and Arguing

Debating, arguing and disputing are innovations which throw doubt into the heart, even if the person reaches the truth and the Sunnah¹⁷.

Speculative Speech About Allah is a Heretical Innovation

May Allah have mercy upon you! Know that speculative speech about the Lord, the Most High, is a newly invented matter and is an innovation and misguidance. Nothing is to be said about the Lord except what He, the Mighty and Majestic, described Himself with in the Qur'an and what Rasulullah (sallallaahu alayhi wa sallam) explained to his Companions. So, He, the Mighty, is One: "There is nothing like Him and He is the All-Hearing, the All-Seeing." (ash-Shura 42/11)

Allah is The First and the Last and His Knowledge Encompasses Everything

Our Lord is the First without any 'when' and the Last without any end. He knows what is secret and what is more hidden. He ascended over His Arsh (Throne) and His Knowledge is in every place and no place is free of His knowledge.

Concerning the Speech of Allah and Questioning the Attributes

No one says about the attributes of the Lord, the Most High, 'Why?' except one who doubts about Allah, the Blessed and Most High. The Qur'an is the Speech of Allah, His Revelation and Light. It is not created, since the Qur'an is from Allah and that which is from Allah is not created. This was what Malik ibn Anas, Ahmad ibn Hanbal and the Scholars before and after them said and debating about it is disbelief¹⁸.

Seeing Allah in the Hereafter

To have faith in seeing Allah on the Day of Resurrection. They will see Allah with the eyes of their heads¹⁹. He will take account of them without anyone acting on His behalf or any interpreter²⁰.

Belief in The Scales (Mizan)

To believe in the Balance (Mizan) on the Day of Resurrection, upon which good and evil will be weighed. It has two scales and a tongue²¹.

To have Faith in the Punishment of the Grave

To have faith in the punishment of the grave and Munkar and Nakir²²

To have Faith in the Pool (Hawd) of Rasulullah (sallallaahu alayhi wa sallam)

To have Faith in the Pool (Hawd) of Allah's Messenger (sallallaahu alayhi wa sallam). Every Prophet has a Pool²³, except Salih (alayhi's-salam) because his Pool was the udder of his she-camel²⁴.

To have Faith in the Shafaaah (Intercession) of Rasulullah (sallallaahu alayhi wa sallam)

To have Faith in the Intercession of Rasulullah (sallallaahu alayhi wa sallam) on the Day of Resurrection for those guilty of sins, those upon the bridge and to cause them to come out from within the Fire. There is intercession for every Prophet, likewise for their eminently truthful and sincere followers, the martyrs and the pious. After that, Allah bestows His grace abundantly upon those whom He pleases and people are taken out of the Fire, after having been burnt and reduced to charcoal²⁵.

To have Faith in the Bridge over Hell

To have Faith in the Bridge over Hell. The Bridge seizes whomever Allah pleases, allows passage to whomever Allah pleases and causes whomever Allah pleases to fall into Hell. The people are

preceded by light according to their level of Faith²⁶.

To have Faith in the Prophets and Angels

To have Faith in the Prophets and the Angels²⁷.

To have Faith that Paradise and the Fire are true and both are already created

To have Faith that Paradise is true and real and that the Fire is true and real and that both are already created. Paradise is in the seventh Heaven. Its ceiling is the Throne. The Fire is beneath the seventh and lowest earth. They are both created. Allah, the Most High, knew the number of inhabitants of Paradise and those who would enter it and the number of those who are the inhabitants of the Fire and those who would enter it. Neither of them will ever end; they will both last along with Allah forever and ever.

Adam (alayhi's-salam) was in Paradise, But was Removed from it After Disobeying Allah

Adam (alayhi's-salam) was present in the everlasting and created Paradise, but was removed from it after disobeying Allah, the Mighty and Majestic.

To have Faith in al-Masihi'd-Dajjaal²⁸.

To have Faith in the Descent of Isa (alayhi's-salam)

To have Faith in the descent of Isa (alayhi's-salam), the son of Maryam. He will descend, kill Dajjaal, marry and pray behind the leader of the Muslims, who is from the family of Muhammad, and he will die and be buried by the Muslims²⁹.

Iman Comprises of Speech, Action and Beliefs and it Increases and Decreases

To have Faith that Iman comprises of speech, action and beliefs. It increases and decreases. It increases as Allah wills and may decrease to the extent that nothing remains of it³⁰.

The best of the Companions of Rasulullah (sallallaahu alayhi wa sallam)

The best of this Ummah, after the passing away of its Prophet, is Abu Bakr (radiyallahu anh), and then Umar (radiyallahu anh), and then Uthman (radiyallahu anh). This is what is reported to us from Ibn Umar (radiyallahu anh), who said: "We used to say, whilst Rasulullah (sallallaahu alayhi wa sallam) was amongst us, The best of people after Rasulullah is Abu Bak, then Umar, then Uthman. The Prophet would hear of that and not criticise it." (Bukhari; Ahmad; Abdullah ibn Ahmad, as-Sunnah, 574-578) Then the best of people after them are Ali (radiyallahu anh), Talhah (radiyallahu anh), az-Zubayr (radiyallahu anh), Sad ibn Abi Waqqas (radiyallahu anh), Sa'id ibn Zayd (radiyallahu anh), Abdu'r-Rahman ibn Awf (radiyallahu anh) and Abu Ubaydah Aamir ibn al-Jarrah (radiyallahu anh). All of them were suitable to be Khalifah. Then the best of people after them are the (rest of the) Companions of Rasulullah, the first generation amongst whom he was sent, the first Muhajirs and Ansar, those who prayed towards both qiblahs, then the best of people after them are those who accompanied Rasulullah for a day, a month, a year or less or more than that. We ask Allah to have mercy upon them. We mention their virtues and remain silent about any mistakes they made and we do not speak about a single one of them except favorably, as Rasulullah said: "When my Companions are mentioned then withhold." (Tabarani) Sufyan ibn Uyaynah said: "He who speaks a single word against the Companions of Rasulullah (sallallaahu alayhi wa sallam) is an innovator."

Rasulullah (sallallaahu alayhi wa sallam) said: “My Companions are like the stars; whichever of them you follow, you will be guided.”

To obey the Rulers in that which Allah Loves and is Pleased with

To hear and obey the rulers in that which Allah loves and is pleased with. Whoever becomes Khalifah through the consensus of the people and their being pleased with him, he is the Chief of the Believers (Amiru'l-Mu'minin).

It is Not Permissible to Spend a Night thinking that One Has No Imam

It is, therefore, not permissible for anyone to spend a single night thinking that he has no imam over him, whether he (the imam) be righteous or wicked.

The Prayer is Performed Behind the Rulers and Hajj and Jihaad are Carried Out With Rulers

The Hajj and Jihaad are to be carried out under his leadership. Jumu'ah prayer behind them (i.e., the wicked rulers)³¹ is allowed and, after it, six rakahs should be prayed, splitting it into sets of two rakahs. This is the saying of Ahmad ibn Hanbal³².

Khilafah will remain within Quraysh until Isa ibn Maryam (alayhi's-salam) descends³³.

Whoever Rebels Against a Muslim Ruler Is one of the Khawarij

Whoever rebels against a Muslim ruler is one of the Khawarij³⁴, has caused dissent within the Muslims and has contradicted the narrations and dies a death of the days of ignorance (Jaahiliyyah).

It is Neither Permissible to Fight the Muslim Ruler or to Rebel Against him, Even if he Oppresses

It is neither permissible to fight the ruler or to rebel against him, even if he oppresses. This is due to the saying of Rasulullah (sallallaahu alayhi wa sallam) to Abu Dharr al-Ghifari (radiyallahu anh): “Have patience, even if he is an Abyssinian slave.” (Muslim) and his saying to the Ansar: “Have patience until you meet me at the Pool.” (Bukhari) There is no fighting against the ruler in the Sunnah. It causes destruction of the religion and the worldly affairs³⁵.

It is Permissible to Fight the Khawarij If They Attack the Muslims

It is permissible to fight the Khawarij if they attack the persons, property or families of the Muslims (Bukhari) but, if they desist and flee, they may not be chased, nor are their wounded to be killed, nor set upon, nor may those taken captive be killed, nor are those who flee to be followed.

Obedience is Only in what is Good

Know that there is no obedience to any human in disobedience to Allah, the Mighty and Majestic³⁶.

Do Not Bear Witness that a Person is an Inhabitant of Paradise or the Fire

Do not bear witness for any of the people of Islam (i.e., that he is a person of Paradise or of the Fire) due to a good or bad deed, since you do not know what his final action before his death will be. You hope for Allah's Mercy for him and you fear for him because of his sins. You do not know what has been destined for him at the time of his death³⁷ as regards repentance and what Allah has destined for that time if he dies upon Islam. You hope for Allah's mercy for him and you fear for him because

of his sins.

Allah Accepts the Repentance of All Sins

There is no sin except that the servant may repent from it.

Stoning is True

Stoning is true and correct³⁸.

Wiping over the leather socks (khuff) is the Sunnah³⁹.

Shortening the prayer when traveling is the Sunnah.

One May either Fast or Abstain from Fasting whilst Traveling

As regards fasting when traveling, whoever wishes may fast and whoever wishes may abstain from fasting⁴⁰.

Praying whilst Wearing Loose Trousers

There is no harm in praying whilst wearing broad and loose trousers.

Hypocrisy is Proclaiming Belief, Whilst Concealing Disbelief

Hypocrisy is to display Islam with the tongue, whilst inwardly hiding disbelief⁴¹.

The world is the place of Iman

Know that the world is the place of Iman and Islam⁴².

Mu'min and Muslim

Amongst the nation of Muhammad (sallallaahu alayhi wa sallam) there are believers and Muslims with regards to rulings, inheritance, slaughtering animals and funeral prayer.

Do Not Bear Witness that A Person is a True and Perfect Believer

However, we do not bear witness that any of them is a true and perfect believer, unless he fulfills all the laws and duties of Islam. If he neglects any of that, then his Faith is deficient until he repents. His faith is for Allah (Jalla Jalaluhu) alone to judge whether it is complete or incomplete, except for when any of the duties of Islam are seen to be neglected.

Offering the Funeral Prayer for Ahl Qiblah

(Funeral) prayer upon anyone who dies from the people of the Qiblah is Sunnah. The adulterer or adulteress stoned to death, the one who commits suicide, others from the people of the Qiblah, the drunkard and other than them; to pray the (funeral) prayer over them is the Sunnah.

The Title of Believer is Only Removed due to Certain Factors

None of the people of the Qiblah leave Islam unless they reject an Ayah from the book of Allah (subhanahu wa ta'ala) or reject any narrations from Rasulullah (sallallaahu alayhi wa sallam), or pray to other than Allah, or sacrifice to other than Allah⁴³. If he does any of that, it is binding upon you to expel him from Islam. If he does not do any of that, he is a Believer and a Muslim in name, even if

not in reality.

One Must Accept All Narrations from Allah and His Messenger (sallallaahu alayhi wa sallam), Even if one Does Not Understand Their True Reality

One must accept, affirm and perform tafwid (i.e., abandon delving into how they are, but be pleased with them)⁴⁴ everything in the narrations that one has heard, but cannot fully understand, like the saying of Rasulullah (sallallaahu alayhi wa sallam): “The hearts of the servants are between two fingers of the Most Merciful, the Mighty and Majestic.” (Muslim) His (sallallaahu alayhi wa sallam) saying: “Indeed, Allah descends to the lowest heaven.” (Bukhari; Muslim) and “He descends on the Day of Arafah.” (Ibn Mandah, at-Tawhid, 147/1; Darimi, ar-Radd ala’l-Jahmiyyah; Daraqutni, an-Nuzul, 95-96; al-Lalika’i, Sharh Usul I’tiqaad Ahlu’s-Sunnah, # 768), and “He descends on the Day of Resurrection.” (Darimi, ar-Radd ala’l-Jahmiyyah, 72)⁴⁵, and “Hellfire does not cease having them thrown into it until He, the Majestic, places His foot upon it.” (Bukhari; Muslim) and Allah, (the Most High) saying to the servant: “If you walk towards me, I run towards you!” (Bukhari), and the Messengers (sallallaahu alayhi wa sallam) saying: “Allah created Adam in His image.” (Muslim; Ibn Abi Aasim, as-Sunnah; Daraqutni, Kitaabu’s-Sifaat, 58), and the saying of Rasulullah (sallallaahu alayhi wa sallam): “I saw my Lord in the most excellent form.” (Ahmad, Musnad; Ibn Abi Aasim, as-Sunnah; Abdullah ibn Ahmad, as-Sunnah, # 1117), and the like of these Ahadith. Do not explain any of them with your feelings/desires, since believing in them is obligatory. Anyone who explains anything from them according to his desires, or rejects them, is a Jahmi.

Whoever Claims to have Seen Allah In the World is a Disbeliever

Anyone who claims to have seen his Lord in this world is a disbeliever in Allah, the Mighty and Majestic.

Reflecting Deeply Upon Allah is an Innovation

Reflecting deeply about Allah is an innovation, as Rasulullah (sallallaahu alayhi wa sallam) said: “Reflect upon the creation and do not reflect upon Allah.” (Abu’sh-Shaykh, al-Azama, # 5; Abu’l-Qasim al-Asbahani, at-Targhib, 2/73, 174; Abu Nuaym, al-Hilyah, 6/66-67)⁴⁶ since trying to reflect deeply about Allah causes doubt in the heart.

All of Allah’s Creation Act Upon His Command

Know that reptiles, beasts of prey and all creatures such as the tiny ant, the fly and the ant are all acting as they are commanded. They do not do anything except by the permission of Allah, the Blessed and the Most High.

Allah’s Knowledge Comprehends All Matters: Those that Take Place and Those that Do Not

To have faith that Allah knew whatever would be from the start of time and whatever would not be and that He fully enumerated and comprehended everything that was to be. Anyone who says: “He did not know that which was or will be in existence.” has disbelieved in Allah, the Most Sublime.

No Marriage Without a Guardian

There is no marriage except with a guardian (Wali)⁴⁷ and two just witnesses and a dower (Sadaaq/Mahr), whether it is a small amount or a large amount. As for a woman without a guardian, then the ruler is the guardian of one without a guardian.

Divorcing a Wife Three Times Makes Her Unlawful

If a man divorces his wife three times, she is forbidden to him. (She) is not permissible for him unless she marries another man.

The Blood of a Muslim is Haraam Except in Three Cases

The blood of a Muslim who bears witness that none has the right to be worshiped but Allah and that Muhammad is His Slave and Messenger may not be spilled except in three cases: Fornication after having been married; apostasy after faith and one who kills a Believer without right and so is executed for it. Apart from that, the Muslim's blood is unlawful forever, until the Last Hour is established⁴⁸.

Some of Allah's Creation Will Come to an End, whilst Others Will Remain, as He Pleases

Everything that Allah has decreed to come to an end will, indeed, end. Paradise and the Fire will not end, nor the Throne (Arsh), the Footstool (Kursi), the Pen (Qalam), the Horn (Sur) and the Preserved Tablet (Lawh). None of these things will ever perish. Then Allah will raise up the creation on the Day of Resurrection in the state in which He caused them to die. He will take account of them as He pleases, a group for Paradise and a group for the burning Fire, and He will say to the rest of creation which were not created to last, Be dust.

Allah Will Bring about Justice for All of His Creation

To have faith in the retribution (Qisaas) on the Day of Resurrection between all of creation: Humans, reptiles, beasts of prey and even between ants, until Allah, the Mighty and Majestic, brings about justice for all of them from each other: the people of Paradise from the people of the Fire, the people of the Fire from the people of Paradise, the people of Paradise from each other and the people of the Fire from each other⁴⁹.

The Actions of the Slaves Must be Done with Sincerity for Allah, Without Shirk

To make actions purely and sincerely for Allah.

One Must Accept and be Pleased With the Decree of Allah

To be pleased with the decree of Allah, to have patience with the Judgment of Allah, to believe in whatever Allah, the Mighty and Majestic, has said and to believe in all that Allah has predecreed, the good and the bad and the sweet and the bitter. Allah knew what the servants were going to do and to where they were heading. They cannot escape the Knowledge of Allah. There is nothing in the earths or in the heavens except that Allah, the Most High, knows it. You should know that whatever befalls you was never going to miss you and whatever missed you was never going to befall you⁵⁰. There is no creator besides Allah, the Mighty and Majestic⁵¹.

The Funeral Prayer Consists of Four Takbirs

Four Takbirs are to be said for the Janaazah Prayer. This is the saying of Malik ibn Anas, Sufyan ath-Thawri, Hasan ibn Salih, Ahmad ibn Hanbal and the scholars and it was the saying of Rasulullah (sallallaahu alayhi wa sallam). (Bukhari; Muslim)

An Angel Descends With Every Raindrop

To have Faith that with every raindrop there is an angel who descends with it until he places it where Allah, the Mighty and Majestic, has ordered⁵².

The dead Mushriks Heard Rasulullah's words on the Day of Badr

To have faith that, when Rasulullah (sallallaahu alayhi wa sallam) spoke to the (dead) people thrown into the dry well on the Day of Badr (i.e., the mushriks), they heard his words⁵³.

Allah Removes Sins Due To Illness

To have faith that if a man becomes ill, Allah rewards him for his illness⁵⁴.

Allah Rewards the Martyr

(To have faith) that Allah rewards the martyr for his death.

Children Feel Pain in this World

To have Faith that children feel pain if afflicted in this world. Bakr, the son of the sister of Abdu'l-Wahid, said: They do not feel pain. He has lied.

No One Enters Paradise Except by the Mercy of Allah

Know that no one will enter Paradise except through the Mercy of Allah. Allah will not punish anyone except according to the degree of his sins. If He were to punish them all, the inhabitants of the heavens and the earths, the good and the bad of them, then He would punish them without being unjust to them⁵⁵. It is not permissible to describe Allah, the Most High, as being unjust, since the unjust is the one who takes that which is not his own, whereas creation and decree belong to Allah, the Magnificent. The creation is His creation and the world is His. He is not to be questioned about what He does, but they are to be questioned. Why? and How? are not asked. None can enter between Allah and His creation⁵⁶.

Doubt his Islam who Does Not Accept the Hadith of Rasulullah (sallallaahu alayhi wa sallam)

If you hear a man criticizing the narrations, not accepting them or rejecting any of the narrations from Rasulullah (sallallaahu alayhi wa sallam), doubt his Islam since he is a person having despicable opinion and saying. He is, indeed, attacking Rasulullah (sallallaahu alayhi wa sallam) and his Companions, since we have only come to know of Allah, His Messenger (sallallaahu alayhi wa sallam), the Qur'an, what is good and bad and of this world and the Hereafter through the narrations⁵⁷.

The Qur'an needs the Sunnah to Explain it

The Qur'an needs the Sunnah more than the Sunnah needs the Qur'an⁵⁸.

Unwarranted Speech About Allah's Pre-Decree is Forbidden

(Unwarranted) speech, argumentation and disputation about Pre-Decree is forbidden with all the sects, since Pre-Decree is Allah's secret. The Lord, the Blessed and Most High forbade the Prophets from (such) speech about it. Rasulullah (sallallaahu alayhi wa sallam) forbade argumentation about Pre-Decree. The Companions of Rasulullah (sallallaahu alayhi wa sallam) and the Successors hated it. It was hated by the scholars and the people of piety; they forbade disputation about Pre-Decree. So submit, affirm, have faith and believe in what Rasulullah (sallallaahu alayhi wa sallam) said about

matters and remain silent concerning other than that.

To have Faith in the Messengers Visit to the Heavens

To have faith that Rasulullah (sallallaahu alayhi wa sallam) was taken by night up through the heavens and came to the Throne and spoke to Allah, the Blessed and Most High, and entered Paradise and saw into the Fire and saw the angels (and heard the Speech of Allah, the Mighty and Majestic, and the Prophets were shown to him). He (sallallaahu alayhi wa sallam) saw the drapery of the Throne, the Footstool (Kursi) and all within the heavens and the earths whilst awake, being taken by Jibril (alayhi's-salam) upon al-Buraq⁵⁹, who took him through the heavens. That night, five daily prayers were obligated for him. He returned to Makkah that same night and that was before the Hijrah⁶⁰.

The Souls of the Martyrs are Within the Bellies of Green Birds

Know that the souls of martyrs are within the bellies of green birds, which roam freely around Paradise and nest in lamps beneath the Throne⁶¹. The souls of the Believers are beneath the Throne⁶². The souls of the disbelievers are within the well of Barahut and are in Sijjin⁶³.

The Soul of the Deceased is Returned to his Body and he is Questioned in the Grave

To have faith that the deceased is made to sit up in his grave, that Allah returns his soul to him and that (he) is questioned by Munkar and Nakir about faith and its requisites. Then his soul is drawn out without any pain. The deceased knows the one who visits him when he comes to him⁶⁴. The Believer is made comfortable and blessed in his grave and the wicked is punished as Allah wills. (Bukhari; Muslim; Ahmad)

The Decree of Allah

Know that with the decree and predestination of Allah.

Allah (azza wa jall) spoke to Musa (alayhi's-salam)

To have faith that it was Allah, the Blessed and Most High, who spoke to Musa ibn Imran on the day of Mount Tur and that Musa (alayhi's-salam) heard Allah's speech: a voice that he heard from Him, not from other than Him. He who says other than this has disbelieved in Allah, the Sublime (the Mighty)⁶⁵.

Every Person is Given Intellect and each Must Act Accordingly

Intellect is inborn. Every person is given the intellect that Allah wills. They vary in intellect just like a speck (at various heights) in the heavens. Action is sought from each person in accordance with the intellect he has been given⁶⁶. Intellect is not acquired; rather it is a blessing from Allah, the Blessed and Most High.

Allah has Blessed Some people More than others and He has done so With Complete Justice

Know that Allah has given excellence to the servants, some of them over others, in religion and worldly affairs. He has done so justly. It is not to be said that He acts unjustly or shows undue favor. Whoever says that Allah has blessed the Believer and the disbeliever equally is an innovator. Rather, Allah has granted excellence to the Believer over the disbeliever, to the obedient over the sinner

and to the innocent over the despicable, doing so justly. It is His Bounty that He grants to whomsoever He pleases and withholds from whomsoever He pleases.

Whoever Hides Sincere Advice from the Muslims has Acted Deceitfully towards them

It is not permissible to hide sincere advice from any of the Muslims, whether pious or impious, in matters of the religion. Whoever hides that has acted deceitfully towards the Muslims. Whoever acts deceitfully towards the Muslims has done so towards the religion. Whoever acts deceitfully towards the religion has behaved treacherously towards Allah, His Messenger and the Believers⁶⁷.

Allah, the Blessed and Most High, hears, sees and knows

Allah, the Blessed and Most High, hears, sees and knows. His two hands are outstretched. Before He created the creation, He knew that they would disobey Him. His Knowledge is effective/operative upon them, but His Knowledge of them did not prevent Him from guiding them to Islam. He blessed them with it out of His generosity, liberality and favor, so all praise is for Him.

A Person May Receive One of Three Tidings when He Dies

Know that there are three forms of address of tidings given when one dies. It may be said, Receive good tidings, O beloved one of Allah, of Allah's pleasure and Paradise. It may be said, Receive evil tidings, O enemy of Allah, of Allah's anger and the Fire. It may be said, Receive tidings, O servant of Allah, of Paradise due to Islam. This is the saying of Ibn Abbas (radiyallahu anh). (Tafsir Ibn Kathir, 2/531-538)

Denying the Believers Seeing Allah with their Eyes in Paradise is Disbelief

Know that the first to see Allah, the Most High, in Paradise are the blind⁶⁸, then the men, and then the women⁶⁹. (They) will see (Allah) with their physical eyes, just as Rasulullah (sallallahu alayhi wa sallam) said: "Indeed, you will see your Lord just as you see the moon on the night it is full. You will have no difficulty in seeing Him." (Bukhari; Muslim; Abu Dawud; Abdullah ibn Ahmad, as-Sunnah, # 412) It is obligatory to believe in this; to deny it is disbelief.

Rhetoric (Kalaam) Causes Disbelief, Doubts, Innovations, Misguidance and Confusion

May Allah have mercy upon you! Know that heresy, disbelief, doubts, innovations, misguidance and confusion about the religion have never occurred except through theological rhetoric (Kalaam) and because of the people of theological rhetoric, argumentation, debating and disputation. How can a man plunge into argumentation, disputation and debating seeing that Allah, the Most High, said: "None dispute regarding the Ayat (revelations, signs, and proofs etc.) of Allah except those who disbelieve." (Ghafir 40/4) You should submit to and be pleased with the narrations and the people of narrations, withhold and remain silent.

Allah will Punish the Creation Inside the Fire, Not Near the Fire as the Jahmiyyah believe

To have faith that Allah, the Blessed and Most High, will punish the creation in the Fire, in shackles, fetters and chains. The Fire will be inside them, above them and below them. Whereas the Jahmiyyah, from among them Hishaam al-Futi said: "Rather, Allah will punish them near the Fire" thus rejecting (the saying of) Allah and His Messenger (sallallahu alayhi wa sallam).

The Obligatory Prayers are five and have their Stated Times

Know that the obligatory prayers are five; there being no increase in them nor decrease when prayed in their stated times. On a journey, they are two rakaahs, except for the Maghrib prayer. Anyone who says that there are more than five (prayers) has innovated⁷⁰. Allah will not accept any of them (i.e., the prayers) except within their times, except for one who forgets⁷¹; he is excused and must pray when he remembers, or the traveler who may combine the two prayers⁷², if he wishes.

The Obligation of the Zakaah

Zakaah is to be paid upon gold, silver, dates, grain and cattle, as Rasulullah (sallallaahu alayhi wa sallam) has described. One may distribute it or give it to the ruler; both of these are allowed.

The Beginning of Islam is the Testification of Faith

Know that the beginning of Islam is the testification that none has the right to be worshipped except Allah and that Muhammad (sallallaahu alayhi wa sallam) is His slave and Messenger⁷³.

Whatever Allah Says is True

Whatever Allah says is just as He says. There is nothing to contradict what He says. He is as He says⁷⁴.

To have faith in the Shar'iah

To have faith in all the laws and whatever is contained in the Shari'ah. Know that buying and selling is lawful if conducted in the markets of the Muslims in accordance with the Book and the Sunnah, as long as no deception, oppression or treachery are committed, nor anything in contradiction to the Qur'an or what is known.

The Servant Should Always Have Caution and Fear, since He Does Not Know in Which State He Will Die

May Allah have mercy upon you! Know that the servant should always have caution and fear for as long as he remains in this world, since he does not know how he will die, upon which state he will end and upon which condition he will meet Allah, the Mighty and Majestic, even if he performed every good deed⁷⁵.

One should Hope in Allah's Mercy and be Fearful on Account of his Sins

It is right that any man who transgresses beyond bounds to the detriment of his own soul should not give up hope at the point of death, but should think well of Allah, whilst fearing for his sins⁷⁶. If Allah has mercy upon him, it is from His bounty. If He punishes him, it is for his sins.

One must have Faith that Allah Showed the Prophet What Would Happen to this Ummah

To have faith that Allah, the Blessed and Most High, showed his Prophet (sallallaahu alayhi wa sallam) what was to occur to his Ummah until the Day of Resurrection⁷⁷.

The Religion Was a Single Jamaa'ah and Then the People Split into Sects

Know that Rasulullah (saw)said: "My Ummah will split into seventy three sects, all of them in the Fire except one and it is al-Jamaa'ah. It was said: Who are they, O Rasulullah? He (sallallaahu alayhi wa sallam) replied: That which I and my Companions are upon today." (Tirmidhi; Ibn Waddaah, al-

Bid'ah, 85; Ajurri, ash-Shar'iah, 15; Ajurri, al-Arbain; Hakim, 1/128-129; Ibn Nasr, as-Sunnah, # 62; al-Lalika'i, as-Sunnah, # 147; Ibnu'l-Jawzi, Talbis Iblis, 16; al-Uqayli, ad-Duafaa, 2/262) The religion was a single Jamaa'ah up to the time of the Khilafah of Umar ibn al-Khattab (radiyallahu anh) and also in the time of Uthman (radiyallahu anh). When he was killed, schism and innovations appeared. People split into parties and sects. Amongst the people were some who remained firm upon the truth. When the affairs worsened, they spoke the truth, acted upon it and called the people to it. The affairs remained in order until the fourth generation in the Khilafah of so and so. When times changed and people deteriorated greatly, innovations became widespread and there arose many callers inviting away from the way of truth and the Jamaa'ah. People were tried with things, which neither Rasulallah (sallallaahu alayhi wa sallam) nor any of his Companions spoke about. People called to sectarianism, whereas Rasulallah (sallallaahu alayhi wa sallam) had forbidden sectarianism. Each group declared the others to be unbelievers. Everyone called to his own opinion and declared those who differed with him to be unbelievers. The ignorant, the common folk and those with knowledge went astray. They caused the people to be greedy for the things of this world and to fear worldly punishment, so people followed them out of fear for their worldly affairs and out of desire for this world. So the Sunnah and the people of the Sunnah were suppressed. Innovation appeared and became widespread. The people committed disbelief in many ways that they were not aware of. They used analogical reasoning and considered the Power of the Lord, His signs, rulings, commands and prohibitions according to their intellect and opinions. Whatever accorded with their intellect they accepted and whatever did not agree with their intellect, they rejected. Islam became a stranger, the Sunnah a stranger and the people of the Sunnah strangers within their own homes.

Mu'tah (Temporary Marriage) is Forbidden

Know that temporary marriage of convenience (mutah)⁷⁸ and marrying a woman merely to make her lawful for her previous husband (Istihlaal) are forbidden until the Day of Resurrection⁷⁹.

The Excellence of the Tribe of Muhammad (sallallaahu alayhi wa sallam) and the Ansar and the Rights of the People of Islam

To recognize the excellence of Banu Haashim due to their kinship to Rasulallah (sallallaahu alayhi wa sallam). To recognize the excellence of the Quraysh⁸⁰, the Arabs and branches of the tribe and recognize their station and rights in Islam. The slave belonging to a people is one of them. To recognize the rights of the rest of the people of Islam. To recognize the excellence of the Ansar⁸¹ and the advice Rasulallah (sallallaahu alayhi wa sallam) gave regarding them and his family. Do not abuse them, but recognize their excellence. Recognize the excellence of the neighbors from the people of Madinah.

The Religion Lies in Following the way of the Messenger and his Companions

May Allah have mercy upon you! Know that the scholars did not cease refuting the saying of the Jahmiyyah to the time of the Khilafah of Banu'l-Abbas, when the lowly and despicable spoke in matters affecting the people and attacked the sayings reported from Rasulallah (sallallaahu alayhi wa sallam) and took to using analogy and opinion. They declared those who disagreed with them to be disbelievers, so that the ignorant, unwary and those without knowledge, entered into their saying. So they fell into unbelief without knowing. The Ummah was ruined in a number of ways, disbelieved in a number of ways, became heretical in a number of ways, went astray in a number of ways and innovated in a number of ways, except for those who remained firm upon the sayings of

Rasulullah (sallallaahu alayhi wa sallam), what he was upon and what his Companions were upon, not declaring any of them to be in error, nor overstepping what they were upon. He finds sufficiency in what they sufficed with, he does not turn away from their way and position, and he knows that they were upon correct Islam and correct faith; so he follows them in his religion and finds calmness and knows that the religion lies in following. Those who are meant to be followed are the Companions of Muhammad (sallallaahu alayhi wa sallam).

Whoever says that the Recitation of the Qur'an is Created is an Innovator

Know that whoever says that his recital of the Qur'an is created is an innovator. Whoever remains silent and will neither say created or uncreated, he, too, is a Jahmi. This was the saying of Ahmad ibn Hanbal (Abdullah ibn Ahmad ibn Hanbal, as-Sunnah, 1/163-166; Imam Ahmad, Usul as-Sunnah, #2; Tabari, Sarihu's-Sunnah, #30-33)⁸². Rasulullah (sallallaahu alayhi wa sallam) said: "He amongst you who lives long will see great controversy, so beware of newly invented matters because they are misguidance and take to my Sunnah and the Sunnah of the rightly-guided khulafa; grasp that with your molar teeth." (Abu Dawud; Tirmidhi; Ibn Maajah; Ahmad, Musnad)

The Jahmiyyah were Ruined Due to their Pondering about Allah and Following Their Opinions

Know that the ruin of the Jahmiyyah was that they pondered about their Lord, the Mighty and Majestic. They introduced Why? and How? They abandoned the narrations, used analogy and weighed the religion according to their opinions, so they openly showed disbelief and it being disbelief is obvious. They declared the rest of the people to be disbelievers and were lead themselves into divesting (Allah of His attributes).

The deviation of the Jahmi

Some of the scholars, amongst them Ahmad ibn Hanbal, declared the Jahmi to be a disbeliever and not from the people of the Qiblah. His blood is lawful. He does not inherit, neither is inheritance received from him, since he says that there is no Jumu'ah or congregational prayer, no Id prayer, no charity (sadaqah) and because they say, One who does not say the Qur'an is created is a disbeliever. They allow fighting and killing within the nation of Muhammad (sallallaahu alayhi wa sallam). They contradict those who preceded them. They put the people to trial regarding something that neither the Prophet (sallallaahu alayhi wa sallam) nor any of his Companions spoke about. They desire to empty the Mosques and for the congregations to be neglected. They weakened Islam, caused Jihaad to be left and busied themselves with sectarianism. They went against the narrations and spoke up with that which had been abrogated⁸³. They used verses of uncertain meaning as clear proof and so caused the people to have doubts about their religion. They disputed about their Lord and said: "There is no punishment in the grave, nor any Pond (Hawd), nor any Intercession and Paradise and the Fire have not been created." They rejected much of what Rasulullah (sallallaahu alayhi wa sallam) said. Those who permit the declaration of their being unbelievers declare them to be so and declare the spilling of their blood to be lawful because of these matters, since whoever rejects a verse from the Book of Allah has rejected the whole Book and whoever rejects a Hadith from Rasulullah (sallallaahu alayhi wa sallam) has rejected all of his sayings and is a disbeliever in Allah, the Sublime. They continued in time and found rulers who were to assist them in this and who subjected those who refused it to the sword or the whip. Knowledge of the Sunnah and the Jamaa'ah was wiped away and weakened by them so that they became suppressed due to the manifesting of innovation and speech about it and their great number. They established sittings,

manifested their opinions, and wrote books about them, enticed the people and they sought leadership for them. It was a very great trial⁸⁴. Only those whom Allah protected were saved from it. The slightest that a person would be affected by sitting with them was that he would be caused to doubt about his religion, or to follow them, or to hold their saying to be true, not knowing whether it was the truth or falsehood, so he became one who doubted. So the people were ruined until the time of Jafar, who was known as al-Mutawakkil, through whom Allah extinguished innovation and manifested the truth and the people of the Sunnah. They spoke out, despite their small number and the great number of innovators, right up to this day. As for their principles and misguidance, some of them have remained acting upon it and calling to it, with none to prevent them from their sayings and actions!

There has Never been any Heresy Except from the Ignorant Ones

Know that there has never been any heresy except from the ignorant rabble who follow anyone who calls out wildly. They bend with every wind that blows, so anyone who is like that has no religion. Allah, the Blessed and Most High, says: “They did not differ until after the knowledge came to them, through envy amongst themselves.” (al-Jaathiyah 45/17); “Those to whom (the Scripture) was given only differed concerning it after clear proofs had come to them through hatred to one another.” (al-Baqarah 2/213) They are the evil scholars, those greedy (for this world) and who are the innovators.

There will Always be A Group of People Upon the Truth and the Sunnah

Know that there will not cease to be a group of the people of the truth and the Sunnah amongst the people whom Allah will guide and through them (He will) guide others and revive the Sunnah through them. They are the ones whom Allah, the Most High, describes, those who are few in the time of controversy. He says: “Only those to whom (the Scripture) was given differed concerning it after clear proofs had come to them through hatred one to another.” (al-Baqarah 2/213) He singled out these people, saying: “Then Allah, by His leave, guided those who believed in the truth concerning that wherein they differed. For Allah guides whom He wills to a straight path.” (al-Baqarah 2/213) Rasulullah (sallallaahu alayhi wa sallam) said: “There will not cease to be a group of my Ummah uppermost upon the truth. They will not be harmed by those who forsake them, until Allah’s affair comes to pass and they are uppermost.” (Bukhari; Muslim; Tirmidhi; Ibn Maajah)⁸⁵

The Scholar Is the One who Follows the Book and the Sunnah, Even If His Knowledge is Limited

May Allah have mercy upon you! Know that knowledge is not in merely narrating a great deal and (having many) books. The scholar is the one who follows the Book and the Sunnah, even if his knowledge is limited⁸⁶ and (even if) he only has a few books. Whoever conflicts with the Book and the Sunnah is an innovator, even if he narrates much and has many books.

One who Speaks About Allah or His Religion Without Knowledge has Overstepped the Bounds

May Allah have mercy upon you! Know that whoever speaks about the religion of Allah from his opinion, analogy and interpretation, without proof from the Sunnah and the Jamaa’ah has spoken about Allah that which he does not know⁸⁷. Whoever says about Allah what he does not know is one who has overstepped the bounds⁸⁸.

The Truth, the Sunnah and the Jamaa'ah

The Truth is that which comes from Allah, the Mighty and Majestic. The Sunnah is that which Rasulullah (sallallaahu alayhi wa sallam) laid down and the Jamaa'ah is that which the Companions of Rasulullah (sallallaahu alayhi wa sallam) were united upon in the Khilafah of Abu Bakr (radiyallahu anh), Umar (radiyallahu anh) and Uthman (radiyallahu anh).

Success Lies in Clinging to the Sunnah and Salaf (The Way of the Early Generations)

He who limits himself to the Sunnah of Rasulullah (sallallaahu alayhi wa sallam) and that which his Companions and the Jamaa'ah were upon is successful and triumphs over all the people of innovation and is saved and his religion is preserved, if Allah wills, since Rasulullah (sallallaahu alayhi wa sallam) said: "My Ummah will split" and Rasulullah (sallallaahu alayhi wa sallam) told us which would be the saved sect, saying: "That which I and my Companions are upon." (Tirmidhi and others) This is the cure, the explanation, the clear affair and the straight and distinct road. Rasulullah (sallallaahu alayhi wa sallam) said: "Beware of going to extremes and harshness. Beware of exaggeration and cling to the ancient religion."⁸⁹

Whoever Follows Innovation has Rejected the Sunnah of Rasulullah (sallallaahu alayhi wa sallam)

Know that the ancient religion is how it was from the death of Rasulullah (sallallaahu alayhi wa sallam) until the death of Uthman ibn Affan (radiyallahu anh). His murder was the beginning of sectarian dissension and the start of disagreements. So the Ummah fought amongst itself, split, followed greed and desires and inclined towards this world. There is no permit for anyone to do anything which has been introduced, which the Companions of Rasulullah (sallallaahu alayhi wa sallam) were not upon, nor for any man to call to anything innovated before him by people of innovation; he would then be just like the one who innovated it. So anyone who claims that, or speaks according to it, has rejected the Sunnah, opposed the truth and the Jamaa'ah and has made innovation lawful. He is more harmful to the Ummah than Iblis⁹⁰.

Whoever Clings to what the Innovators Have Abandoned Is a Person of the Sunnah

Whoever realizes what the innovators have abandoned and left behind of the Sunnah and he clings to it, he is a person of the Sunnah and the Jamaa'ah. He should be followed, helped and protected. He is one of those whom Rasulullah (sallallaahu alayhi wa sallam) bequeathed should be looked after.

The Roots of Innovation are Four

May Allah have mercy upon you! Know that the roots of innovation are four. From these, seventy-two innovations branch off, each of these have offshoots, so that they amount to two thousand eight hundred. All of them are misguidance. All of them are in the Fire except for one, which is those who believe in that contained in this book, believing in it firmly, without having any doubt or uncertainty in their heart. Such a person is a person of the Sunnah and one who is saved, if Allah wills.

If the People Did Not Say Anything for Which There is No Proof, There Would be No Innovation

May Allah have mercy upon you! Know that if the people were to desist from newly introduced matters, not entering into any of them at all and did not say anything for which there was no narration from Rasulullah (sallallaahu alayhi wa sallam) or from his Companions, there would not be

any innovation.

Whoever Rejects Part of the Sunnah has Rejected All of the Sunnah

Everything that I have described to you in this book is from Allah, the Most High, from Rasulullah (sallallaahu alayhi wa sallam), from his Companions, from the Tabi'in and from the third generation to the fourth. So fear Allah, O servant of Allah! Affirm, submit, surrender to and be pleased with what is in this book. Do not hide this book from any one of the people of the Qiblah. Perhaps, through it, Allah will bring a confused person out of his confusion, or an innovator out of his innovation, or a misguided one out of his misguidance and he may be saved through it. So fear Allah and take to the affair as it originally was. That is what I have described to you in this book. May Allah have mercy upon a person, and his parents, who reads this book, circulates it, acts upon it, calls to it and uses it as a proof for it is the religion of Allah and Rasulullah (sallallaahu alayhi wa sallam). Whoever allows something contrary to this book, then he is not practicing Allah's religion and has refused all of it, just as if a servant believed all that Allah, the Blessed and Most High, says, except that he doubted about a single letter, then he has rejected everything that Allah said and he is an unbeliever, and just as the testification that none has the right to be worshipped except Allah is not accepted from a person unless his intention is pure and sincere and he has full certainty, likewise Allah will not accept anything from the Sunnah from anyone who abandons a part of it. Whoever contradicts and rejects anything from the Sunnah has rejected all of the Sunnah. Accept and avoid contending and disputing; it is not from Allah's religion at all. Your time, in particular, is a time of evil, so beware of Allah.

When Fitnah Occurs, Remain in Your House

When turmoil (Fitnah) occurs, remain within your house⁹¹ and flee from the neighborhood of tumult. Beware of blind following and every case of fighting between Muslims for this world is discord and a trial. Fear Allah, who is alone, having no partner. Do not go out in it, do not fight in it, do not take part in it, do not take sides in it, nor incline towards either (side) and do not have love for any of their affairs, since it is said, He who loves the deeds of a people, good or bad, is just like the one who commits them. May Allah grant us and you those things pleasing to Him and keep us away from disobedience to Him.

The Stars Have No Control Over Anything

Look into the stars sparingly, just enough for you to know the times of prayer. Turn away from other than that, since it leads to apostasy⁹².

Beware of Kalaam (Theological Rhetoric) and Ahlu'l-Kalaam (Its People)

Beware of looking into theological rhetoric and sitting with the people of theological rhetoric⁹³.

Stick to the Athaar (Narrations) and Ahlu'l-Athaar (the People of Narration)

Stick to the narrations and the people of narrations. Ask them, sit with them and take from them.

Know that Allah has Not been Worshipped with the Like of Fear

Know that Allah has not been worshipped with the like of fear of Allah; the way of fear, sadness, having apprehension and feeling shy before Allah, the Blessed and Most High.

Beware of Sitting With Those who Seclude Themselves With Women

Beware of sitting with those who call to passion and love and seclude themselves with women and sit where they pass because they are all upon error.

Allah has Ordered the Whole of Creation to Worship Him

May Allah have mercy upon you! Know that Allah, the Blessed and Most High, called all of creation to worship Him. (He) blessed whomsoever He wished with Islam, by His grace⁹⁴.

Do Not Speak about the fighting between Ali (radiyallahu anh) and Mu'awiyah (radiyallahu anh)

Remain quiet about the fighting between Ali (radiyallahu anh) and Mu'awiyah (radiyallahu anh) and Aishah (radiyallahu anha), Talhah (radiyallahu anh) and az-Zubayr (radiyallahu anh). May Allah have mercy upon them all and upon those with them. Do not dispute about them, leave their affair to Allah, the Blessed and Most High, since Rasulullah (sallallahu alayhi wa sallam) said: "Beware of speaking about my Companions and in-laws."⁹⁵ and he (sallallahu alayhi wa sallam) said: "Indeed Allah, the Most High, looked upon the people of Badr and said: Do what you wish for I have forgiven you." (Bukhari; Muslim)

The Wealth of a Muslim is Unlawful Except What He Gives Willingly

May Allah have mercy upon you! Know that "the wealth of a Muslim is unlawful except what he gives willingly." (Ahmad) If a man has some wealth that was attained illegally, it is his concern. It is not permissible to take any of it from him, except with his permission. Perhaps he will repent and wish to restore it to its rightful owner, but you will have taken something unlawful.

Earning Ones Own Living, Rather Than Being Dependent Upon the People

Means of earning that are clear to you to be correct are unrestricted, except for that which is found to be corrupt. If it is corrupt, he takes from it what is sufficient to support himself and (he) does not say, I will abandon earning and take what people will give me. This was not done by the Companions, or by the scholars up to this time of ours. Umar ibn al-Khattab (radiyallahu anh) said: "Earning of which part is impure is better than having need of the people." (Waaki ibn al-Jarrah; Kanzu'l-Ummaal, 4/122; Ibnu'l-Jawzi, Manaaqib Umar, 194)

Do Not Pray Behind a Jahmi

The five daily prayers must be prayed behind anyone except a Jahmi, since he denies (all of the attributes of Allah). If you have prayed behind him, repeat your prayer. On the day of Jumu'ah, if your Imam is a Jahmi and he is a ruler, pray behind him, (but) repeat your prayer⁹⁶. If your Imam, whether a ruler or not, is a person of the Sunnah, pray behind him and do not repeat your prayer.

If You Come to the Grave of Abu Bakr (radiyallahu anh) and Umar (radiyallahu anh), Greet Them With the Salaam

To have faith that Abu Bakr (radiyallahu anh) and Umar (radiyallahu anh) are within the room of Aishah (radiyallahu anha) along with Rasulullah (sallallahu alayhi wa sallam). They were buried there with him. If you come to their graves, you must give salaam to them⁹⁷ after Rasulullah (sallallahu alayhi wa sallam).

Continue to Order Good and Forbid Evil, Unless You Fear the Sword

Ordering good and forbidding the evil is an obligation, except if you fear the sword or rod of a person.

Salaams Must be Given to all Allah's Worshipers

Greetings of salaam are to be given to all of Allah's worshippers.

The One Who Abandons the Congregational Prayer In the Mosque Is an Innovator

Whoever abandons the Jumu'ah or congregational prayer in the mosque, without an excuse, is an innovator. An excuse may be illness, due to which a person is unable to go out to the mosque, or fear of an oppressive ruler and what is besides that is not an excuse.

The Imam is Appointed To Be Followed

Whoever prays behind an Imam and does not follow him, there is no prayer for him⁹⁸.

Ordering Good and Forbidding Evil are Not To Be Done With the Sword

Ordering good and forbidding evil are to be done with the hand⁹⁹, the tongue and the heart, not with the sword¹⁰⁰.

The Blameless Muslim

The blameless Muslim is one who does not show signs of anything suspicious.

Ilmu'l-Baatin that is Not Found in the Book and the Sunnah is an Innovation

Everything (some) worshippers claim as hidden knowledge (Ilmu'l-Baatin) that is not found in the Book and the Sunnah is innovation and misguidance. It is not to be acted upon nor called to.

There is No Marriage Without a Guardian

A woman who gives herself in marriage to a man is not lawful for him. They are both to be punished if he has violated her, unless the marriage is performed with a guardian, two just witnesses and a dower¹⁰¹.

Do Not Speak About the Companions Except Good

If you see a man criticizing the Companions of Rasulullah (sallallaahu alayhi wa sallam), know that he is a person of wicked speech and desires since Rasulullah (sallallaahu alayhi wa sallam) said: "When my Companions are mentioned then withhold."¹⁰² Rasulullah (sallallaahu alayhi wa sallam) knew of any slips they would make after his death, yet still he did not speak about them except good. He (sallallaahu alayhi wa sallam) also said: "Leave my Companions and do not speak about them except good."¹⁰³ Do not discuss about their slips or wars, nor that of which you have no knowledge. Do not listen to (such talk) from anyone for, if you do, your heart will not remain safe and sound¹⁰⁴.

One who Criticizes and Rejects the Ahadith is a Person of Desires and Innovation

If you hear someone criticizing or rejecting the narrations or desiring something other than the narrations, have doubt about his Islam. Do not doubt about his being a person of desires and innovation.

Behaving Well Towards the Oppressive Muslim Ruler and Praying Behind Him

Know that a ruler's oppression does not reduce or remove anything that Allah has made obligatory upon the tongue of Rasulullah (sallallaahu alayhi wa sallam). His oppression is upon himself. Your acts of obedience and good deeds, along with behaving well towards him, are complete, if Allah, the Most High, wills. Accompany them in all acts of obedience, such as the congregational and Jumu'ah prayers (and Jihaad alongside them) for you have your independent intention in that¹⁰⁵.

Supplicating For the Ruler

If you find a man making supplication against the ruler, know that he is a person of innovation. If you find a person making supplication for the ruler to be upright, know that he is a person of the Sunnah, if Allah wills. Fudayl ibn Iyaad (rahimahullaah) said: "If I had an invocation that was to be answered, I would not make it except for the ruler. It was said to him, O Abu Ali! Explain that to us. He replied: If I made an invocation for myself, it would not go beyond me. Whereas, if I make it for the ruler, he is corrected and, through that, the servants and the land are set in order." (Abu Nu'aym, al-Hilyah, 8/91; al-Khallal, as-Sunnah, # 9) We are ordered to make supplication for them (i.e., the rulers) to be upright. We have not been ordered to make supplication against them, even if they commit tyranny and oppression, since their tyranny and oppression reflect only upon themselves, but their rectitude is good for themselves and the Muslims.

Speaking Well of the Wives of the Prophet (sallallaahu alayhi wa sallam)

We do not say anything except good about "the Mothers of the Believers!" (al-Ahzab 33/6)

Performing the Obligatory Prayers In Congregation

If you see a man constant in performing the obligatory prayers in congregation, with the ruler or other than him, know that he is a person of the Sunnah, if Allah wills. If you see a man neglecting the obligatory prayers in congregation, even with the ruler, know that he is a person of innovation.

The Halaal is Clear and the Haraam is Clear and Everything Else is Doubtful

The lawful is that which you would witness and swear to be lawful, likewise the prohibited. That which causes uneasiness in the heart is something doubtful¹⁰⁶.

The Blameless and the Dishonorable Ones

The blameless one is he whose blamelessness is apparent and the dishonorable is the one exposed as such.

The One who Criticizes the People of the Sunnah Is an Innovator

If you hear a man saying: "So and so is a Mushabbih or that so and so speaks with Tashbih" then suspect the one saying so and know that he is a Jahmi. If you hear a man saying: "So and so is a Naasibi", know that the one saying so is a Raafidi. If you hear a man saying: "Tell me about Tawhid and explain Tawhid to me", know that he is a Khariji, a Mutazili¹⁰⁷. (If you hear a man) saying: "So and so is a Mujbir (Jabariyy), or, he speaks with Ijbaar, or he speaks about justice, (Adl)", know that he is a Qadiri, since these names are a novelty introduced by the innovators¹⁰⁸.

Footnotes

¹⁻ Rasulullah (sallallaahu alayhi wa sallam) said: "He who turns away from my Sunnah is not from me." (Bukhari; Muslim; Nasai) Abu Hurayrah (radiyallahu anh) said that Rasulullah (sallallaahu alayhi wa sallam) said: "All of my Ummah will enter Paradise except those who refuse. It was said: Who will refuse? He (sallallaahu alayhi wa sallam) replied: Whoever obeys me enters Paradise and whoever disobeys me has refused." (Bukhari)

The famous taabi'i Imam az-Zuhri (d.124H) said: "The people of knowledge who came before us used to say: Salvation lies in clinging to the Sunnah." (Darimi) Imam Malik said: "The Sunnah is like the Ark of Nuh. Whoever embarks upon it reaches salvation and whoever refuses is drowned." (Shaykhul-Islam Ibn Taymiyyah, Majmu al-Fatawa, 4/57)

²⁻ Umar (radiyallahu anh) reports that Rasulullah (sallallaahu alayhi wa sallam) said: "Stick to the Jamaa'ah and beware of splitting, for Shaytan is found along with the single person but is further from two. Whoever desires the centre of Paradise then let him stick to the Jamaa'ah. He whose good deed pleases him and his evil deed causes him to feel bad then he is a believer." (Ahmad; Tirmidhi; Hakim) Anas (radiyallahu anh) reports that Rasulullah (sallallaahu alayhi wa sallam) said: "Indeed the Children of Isra'il divided into seventy one sects and my Ummah will divide into seventy two sects, all of them will be in the fire except one and that is the Jamaa'ah." (Ibn Maajah)

³⁻ Ibn Abbas (radiyallahu anh) said that Rasulullah (sallallaahu alayhi wa sallam) said: "He who sees from his ruler something he dislikes, let him be patient with him, for he who splits away from the Jamaa'ah by a hand-span and then dies, dies a death of Jaahiliyyah." (Bukhari; Muslim; Ahmad); Ibn Abbas (radiyallahu anh) also said that Rasulullah (sallallaahu alayhi wa sallam) said: "He who sees from his ruler something he dislikes, let him be patient with him, for he who splits away from the Jamaa'ah by a hand-span then he has thrown off the yoke of Islam from his neck." (Tirmidhi; Sharhu'l-Aqidatu't-Tahawiyyah, 379-382)

⁴⁻ Abdullah ibn Amr said that Rasulullah (sallallaahu alayhi wa sallam) said: "What happened to the Children of Isra'il will happen with my Ummah, just as one shoe resembles the other, to the point that if one of them had intercourse with his mother openly, there would be someone who did that in my Ummah. The Children of Isra'il split into seventy two sects and my Ummah will split into seventy three sects, all of which are in the Fire except one sect. They asked: Which is that one, O Rasulullah? He (sallallaahu alayhi wa sallam) replied: That which I and my Companions are upon." (Tirmidhi)

⁵⁻ It is authentically reported that Rasulullah (sallallaahu alayhi wa sallam) said: "Stick to my Sunnah and the Sunnah of the rightly guided Caliphs after me, cling to that with your molar teeth and beware of new matters, for every innovation is misguidance." (Ahmad; Abu Dawud; Tirmidhi; Ibn Maajah; Darimi; Ibn Abi Aasim, as-Sunnah, # 54)

⁶⁻ Jaabir (radiyallahu anh) reports that Rasulullah (sallallaahu alayhi wa sallam) would say in his khutbah: "The most truthful speech is the Book of Allah. The best way is the way of Muhammad. The worst of affairs are the novelties and every novelty is an innovation and every innovation is misguidance and every misguidance is in the Fire." (Nasai)

Abu Shaamah (d.665H) said: "The order to stick to the Jamaa'ah means sticking to the truth and its followers; even if those who stick to the truth are few and those who oppose it are many; since the truth is that which the first Jamaa'ah from the time of the Prophet (sallallaahu alayhi wa sallam) and his Companions

(radiyallahu anhum) were upon. No attention is given to the great number of the people of futility coming after them." (al-Baa'ith ala'l-Bida'h wa'l-Huwaadith, 19)

⁷⁻ al-Irbaad ibn Saariyah (radiyallahu anh) reports that Rasulullah (sallallaahu alayhi wa sallam) said: "I have left you upon clear guidance. Its night is like its day. No one deviates from it after me except that he is destroyed." (Ahmad; Ibn Maajah; Hakim)

⁸⁻ Umar ibn Abdu'l-Aziz (rahimahullaah) said: "There is no excuse for anyone, after the Sunnah, to be misguided upon error which he thought was guidance." (al-Marwazi, as-Sunnah, # 95)

⁹⁻ Abdullah ibn Mas'ud (radiyallahu anh) said: "Follow and do not innovate, for you have been given that which is sufficient and every innovation is misguidance." (Abu Khaythamah, Kitaabu'l-Ilm, # 540)

¹⁰⁻ Abu Umaamah al-Baahili (radiyallahu anh) said: "Stick to the main body (as-Sawaadu'l-A'dham), so a man said: What is the 'Main Body'? So Abu Umaamah said: This Ayah in Surah an-Nur: "But if you turn away, he Muhammad is only responsible for the duty placed on him and you for that placed on you." (an-Nur 24/54)" (Ahmad, Musnad) Ibn Mas'ud (radiyallahu anh) said: "The Jamaa'ah is what conforms to the truth, even if you are alone." (Ibn Asaakir, Tarikh Dimashq)

¹¹⁻ Allah (Jalla Jalaluhu) did not only warn against opposing His Messenger (sallallaahu alayhi wa sallam) but also warned against the following of any way other than that of the first believers: the Companions amongst whom the Qur'an was sent down and who learned directly from the Messenger (sallallaahu alayhi wa sallam). Allah (Jalla Jalaluhu) says: "If anyone contends with the Messenger even after guidance has been plainly conveyed to him and follows a path other than that of the Believers (i.e., the Companions), We shall leave him in the path he has chosen and land him in Hell. What an evil refuge!" (an-Nisa 4/115) So he who totally abandons their way and instead follows the way of the devils, like the extreme Rafidis, Batinis and the extreme Sufis who worship others besides Allah, then he has left the religion.

¹²⁻ Hasan ibn Atiyyah (rahimahullaah) said: "A people never introduce an innovation into their Religion except that Allah takes away its like from their Sunnah and then does not restore it to them until the Day of Resurrection." (Darimi)

¹³⁻ A striking example of how small innovations lead a person into committing major innovations is as follows: "Amr ibn Salmah said: We used to sit by the door of Abdullah ibn Mas'ud (radiyallahu anh) before the Morning Prayer, so that when he came out we would walk with him to the mosque. (One day) Abu Musa al-Ashari (radiyallahu anh) came to us and said: Has Abu Abdu'r-Rahman (i.e., Ibn Mas'ud) come out yet? We replied: No! So he sat down with us until he came out. When he came out, we all stood along with him, so Abu Musa (radiyallahu anh) said to him: O Abu Abdu'r-Rahman! I have just seen something in the mosque which I deemed to be evil, but all praise is for Allah, I did not see anything except good. He enquired: Then what is it? (Abu Musa) replied: If you live you will see it. I saw in the mosque people sitting in circles awaiting the Prayer. In each circle they had pebbles in their hands and a man would say 'repeat Allahu Akbar a hundred times.' So they would repeat it a hundred times. Then he would say: 'say La ilaha illaAllah a hundred times.' So they would say it a hundred times. Then he would say: 'say SubhanAllah a hundred times.' So they would say it a hundred times." (Ibn Mas'ud) asked: What did you say to them? (Abu Musa) said: I did not say anything to them. Instead I waited to hear you view or what you declared. (Ibn Mas'ud) replied: Would that you had ordered them to count up the evil deeds they acquired and assured them that their good deeds would not be lost! Then we went along with him (Ibn Mas'ud) until he came to one of these circles and stood and said: What is this which I see you doing? They replied: O Abu Abdu'r-Rahman! These are pebbles upon which we are counting takbir, tahlil and Tasbih. He said: Count up your evil deeds. I assure you that none of

your good deeds will be lost. Woe to you, O Ummah of Muhammad (sallallaahu alayhi wa sallam)! How quickly you go to destruction! These are the Companions of your Prophet and who are widespread. There are his clothes which have not yet decayed and his bowl which is unbroken. By Him in Whose Hand is my soul! Either you are upon a Religion better guided than the Religion of Muhammad (sallallaahu alayhi wa sallam) or that you are opening the door of misguidance. They said: O Abu Abdu'r-Rahman! By Allah, we only intended good. He said: How many there are who intend good but do not achieve it. Indeed Rasulullah (sallallaahu alayhi wa sallam) said to us: "A people will recite the Qur'an but it will not pass beyond their throats." By Allah! I do not know, perhaps most of them are from you. Then he left them. Umar ibn Salmah (the sub-narrator) said: We saw most of those people fighting against us on the day of Nahrawaan, along with the Khawarij." (Darimi, Sunnan, 1/79)

¹⁴⁻ The scholars differentiate between those innovations which take a person outside the fold of Islam (al-Bid'atu'l-Mukaffirah) and those which do not. So this is not to be understood unrestrictedly.

¹⁵⁻ Imam Awza'i said: "Knowledge is what comes from the Companions of Muhammad (sallallaahu alayhi wa sallam) and that which does not come from a single one of them is not knowledge." (Ibn Abdu'l-Barr, Jaami Bayaani'l-Ilm, 2/36)

¹⁶⁻ Ibn Mas'ud (radiyallahu anh) described the Companions of Rasulullah (sallallaahu alayhi wa sallam) saying: "Allah looked into the hearts of the servants and found the heart of Muhammad (sallallaahu alayhi wa sallam) to be the best of hearts, so He chose him for Himself and sent with him His Revelation, then He looked into the hearts of the servants after the heart of Muhammad (sallallaahu alayhi wa sallam) and found the hearts of his Companions to be the best of the hearts of the servants, so He made them the helpers of His Prophet, fighting for His Religion. So that which the Muslims hold to be good is good with Allah and that which they hold to be bad is bad with Allah." (Ahmad, Musnad)

¹⁷⁻ Allah (Jalla Jalaluhu) says: "None dispute about the signs of Allah, except those who disbelieve." (Ghaafir 40/4) Abu Umaamah (radiyallahu anh) said that Rasulullah (sallallaahu alayhi wa sallam) said: "A people never went astray after being upon guidance except through disputation. Then Rasulullah (sallallaahu alayhi wa sallam) recited this Ayah: "This they set forth to you, only by way of argument. Nay, but they are a contentious people." (az-Zukhruf 43/58)." (Tirmidhi) It was narrated that a man came to Hasan (al-Basri) and said: "O Abu Sa'id! Let me debate with you about the religion. Hasan replied: As for me, I know my religion, If you have lost your religion then go and look for it." (Aajurri, ash-Shari'ah, 57) Umar ibn Abdu'l-Aziz (rahimahullaah) said: "He who allows his religion to be open to disputing will frequently change over." (Ibn Abdu'l-Barr, Jaami Bayaani'l-Ilm, 2/113)

¹⁸⁻ The Qur'an is the Speech of Allah; hence it is an attribute of Allah. All of Allah's attributes have been with Him eternally. Imam Malik said: "The Qur'an is the speech of Allah. It is not created." (al-Lalika'i, Sharh Usul I'tiqaad Ahlu's-Sunnah, # 414) Imam Ahmad ibn Hanbal was asked about the one who says that the Qur'an was created, so he said: "(He is) a disbeliever." (al-Lalika'i, Sharh Usul I'tiqaad Ahlu's-Sunnah, # 449)

¹⁹⁻ Allah (azza wa jall) says: "Some faces that Day shall be shining and radiant. Looking at their Lord." (al-Qiyamah 75/22-23) Shuayb reports that Rasulullah (sallallaahu alayhi wa sallam) said: "When the people of Paradise enter Paradise, Allah, the Blessed and Most High, will say: Do you wish for anything extra that I may give you? They will say: Have You not brightened our faces? Have You not entered us into Paradise and saved us from the Fire? So He (azza wa jall) will remove the screen and they will not have been given anything more beloved to them as looking at their Lord, the Mighty and Majestic." (Muslim and others) Ahmad ibn Hanbal said about seeing Allah (ar-Ru'yah): "They are authentic Ahadith. We have faith in them and affirm it. We have faith in and affirm everything reported from Rasulullah (sallallaahu alayhi wa sallam) with good chains

of narration." (al-Lalika'i, Sharh Usul I'tiqaad Ahlu's-Sunnah, # 889)

²⁰⁻ Adiyy ibn Haatim reports that Rasulullah (sallallaahu alayhi wa sallam) said: "There is not one of you except that Allah will speak to him on the Day of Resurrection, there being no interpreter between Him and him." (Bukhari; Ahmad; Tirmidhi)

²¹⁻ Allah (subhanahu wa ta'ala) says: "As for him whose balance (of good deeds) will be heavy, he will live a pleasant life (in Paradise). But, as for him whose balance (of good deeds) will be light, he will have his home in a pit (i.e., Hell)." (al-Qaari'ah 101/6-7) Abu Hurayrah (radiyallahu anh) reports that Rasulullah (sallallaahu alayhi wa sallam) said: "Two words are most beloved to the Most Merciful, light upon the tongue and heavy upon the Balance: SubhanAllahi wa bihamdihi and SubhanAllahi'l-Adhim." (Bukhari) Abdullah ibn Amr ibn al Aas (radiyallahu anh) said: "I heard Rasulullah (sallallaahu alayhi wa sallam) say: Allah will take out a man from my Ummah before the creation on the Day of Resurrection and ninety-nine scrolls will be unrolled for him. Each one as long as the eye can see. Then He will say: Do you deny any of this? Have my watchful scribes wronged you? He will reply: No, O my Lord! So, He (Allah) will say: Do you have any excuse (or any good deed)? So he will reply: No, O my Lord! So, He (Allah) will say: Rather you do possess a good deed with Us and you will not be wronged this Day. So a parchment is brought containing: I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His Slave and Messenger. So He (Allah) will say: Witness the weighing. So he will reply: O my Lord! What is this parchment compared to those great scrolls? So He (Allah) will say: Indeed you will not be wronged. So the scrolls will be placed on one scale and the parchment on the other scale. So the scrolls will be lighter and the parchment heavier. Nothing will outweigh the name of Allah." (Ahmad; Tirmidhi; Ibn Maajah)

²²⁻ To have faith in the punishment of the grave has the consensus (Ijmaa) of Ahlu's-Sunnah wa'l-Jamaa'ah, as has been declared by Abu'l-Hasan al-Ashari (Risaalah ila Ahlith-Thaghr, 279), being denied only by the Khawarij and some of the Mutazilah.

Allah (Jalla Jalaluhu) says: "In front of the Fire will they be brought, morning and evening, and on the Day when the Hour will be established (it will be said to the angels), Cause Pharaohs people to enter the severest torment!" (Ghaafir 40/46) There are many Ahadith concerning the punishment of the grave. Imam Bayhaqi wrote a whole treatise entitled Ithbaat Adhaab al-Qabr, consisting of some 240 narrations. Ibn Abbas (radiyallahu anh) said: "Rasulullah (sallallaahu alayhi wa sallam) passed by two graves and said: Indeed, they are being punished, but they are not being punished for something major. Then he said: Rather it is so: one of them did not protect himself from being soiled with his urine; the other used to go about telling stories (to cause enmity)." (Bukhari; Ahmad and the compilers of the four sunnan) Abu Hurayrah (radiyallahu anh) reports that Rasulullah (sallallaahu alayhi wa sallam) said: "When the deceased (or one of you) is put in the grave, two black angels having blue eyes come to him. One of them is called al-Munkar and the other an-Nakir and they will say..." (Tirmidhi) Imam ash-Shaafi'i (d.204H) said: "The punishment of the grave is true, the questioning of those in the graves is true, the Resurrection is true, the Day of Judgment is true, Paradise and the Fire are true. Whatever else is reported in the Sunnah and so mentioned by the scholars and their followers throughout the lands of the Muslims is true." (Bayhaqi, Manaaqib ash-Shaafi'i, 1/415) Imam Ahmad ibn Hanbal (d.241H) said: "The principles of the Sunnah according to us are: to cling to that which the Companions of Rasulullah were upon and to follow them...to have Faith in the punishment of the grave and that this Ummah will be tested in their graves and asked about faith and Islam, who is his Lord and who is his Prophet. Munkar and Nakir will come to him as Allah wills and however Allah wishes." (Imam Ahmad, Usulu's-Sunnah) It was narrated from him that he also said: "Punishment of the grave is true. No-one denies it except one who is misguided and astray and leading others astray." (Ibn Abi Ya'la, Tabaqaatu'l-Hanaabilah, 1/174)

²³⁻ The explainer of at-Taaawiyah said: “The Ahadith reported about the Pool reach the level of Mutawaatir, being reported by more than thirty Companions.” Anas ibn Malik (radiyallahu anh) reports that Rasulullah (sallallaahu alayhi wa sallam) said: “The size of my Pool is like what is between Jerusalem and San’a in Yemen and it has drinking cups like the number of stars in the sky.” (Bukhari; Ahmad; Tirmidhi) Samurah (radiyallahu anh) reports that Rasulullah (sallallaahu alayhi wa sallam) said: “There will be a Pool for every Prophet. They vie with regards to who has the greater number of people coming to it. I hope from Allah that I will have the greater number.” (Tirmidhi and others)

²⁴⁻ As regards the exception quoted for Salih (alayhi's-salam), the narrations about that are not authentic.

²⁵⁻ The different intercessions that will occur on the Day of Resurrection are six and are well-known from the Shar’iah proofs. From them, three are particular to Rasulullah (sallallaahu alayhi wa sallam). The six types are:

a- The Major Intercession, which is for judgment to commence for those gathered for it.

b- Intercession for the People of Paradise to enter it.

c- His (sallallaahu alayhi wa sallam) intercession for the punishment to be lightened for his uncle, Abu Talib, so that he is placed in a shallow part of Hell-Fire.

This form of intercession is particular to Rasulullah (sallallaahu alayhi wa sallam) for his uncle Abu Talib. As for other disbelievers, there is no intercession for them. He (azza wa jall) said: “So no intercession of intercessors will be of any use to them.” (al-Mudathir 74/48)

d- Intercession for some of those who deserve the Fire not to enter it.

e- Intercession for those who enter the Fire to come out of it.

f- His intercession for the raising of the ranks of the people of Paradise. This last intercession is general for the Prophet and other Prophets, the righteous, the angels and for Muslim children who died whilst they were young.

All of these are only for the people who were upon Tawhid. As regards the sinful from the people of Tawhid who enter the Fire, they will not remain in it, but will be brought out after being purified. It is established in the Sahih from Rasulullah (sallallaahu alayhi wa sallam) that the sinful will die in it, and then they will be brought out like charcoal. Then, they will sprout (in Paradise) like shoots upon a riverbank.

²⁶⁻ Allah (Jalla Jalaluhu) says: “There is none of you but will pass over it (Hell); this is, with your Lord, a decree which must be accomplished; but we shall save those who used to fear Allah and were dutiful to Him and We shall leave the wrongdoers therein, (humbled) to their knees.” (Maryam 19/71-72)

²⁷⁻ Allah (Jalla Jalaluhu) says: “The Messenger believes in what has been revealed to Him from His Lord, as do the believers. Each (one of them) believes in Allah, His Angels, His Books and His Messengers. (They say): We make no distinction between one and another of His Messengers.” (al-Baqarah 2/285)

²⁸⁻ It was narrated from Anas (rahimahullaah) that Rasulullah (sallallaahu alayhi wa sallam) said: “No Prophet was sent except that he warned his nation about the one-eyed liar (i.e., Dajjaal). Beware! He is blind in one eye, whereas your Lord is not so. There will be written between his (Dajjals) eyes: Kafir.” (Bukhari)

²⁹ Ibn Kathir compiled some of the Ahadith regarding the descent of Isa (alayhi's-salam) just before the Day of Judgment, and concerning his Mission while explaining the Ayah an-Nisa 4/159: "In the chapter about the Prophets in his Sahih, under: The Descent of Isa, Son of Maryam, Bukhari recorded that Abu Hurayrah (radiyallahu anh) said that Rasulullah (sallallaahu alayhi wa sallam) said: "By Him in Whose Hands my soul is, the son of Maryam (Isa) will shortly descend among you as a just ruler, and will break the cross, kill the pig and abolish the Jizyah. Then there will be an abundance of wealth and nobody will accept charitable gifts any more. At that time, one prostration will be better for them than this life and all that is in it. Abu Hurayrah then said: Read if you will: "And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them." (an-Nisa 4/159) Muslim recorded this Hadith. So, Allah's statement: "Before his death" refers to the death of Isa, son of Maryam. Imam Ahmad recorded that Abu Hurayrah (radiyallahu anh) said that Rasulullah (sallallaahu alayhi wa sallam) said: Isa will say Ihlal from the mountain highway of ar-Rawha for Hajj, (Umrah or both.) Muslim also recorded it. Ahmad recorded that Abu Hurayrah (radiyallahu anh) said that Rasulullah (sallallaahu alayhi wa sallam) said: "Isa, son of Maryam, will descend and will kill the pig, break the cross, lead the prayer in congregation and give away wealth until it is no longer accepted by anyone. He will also abolish the Jizyah and go to ar-Rawha from where he will go to perform Hajj, Umrah or both." Abu Hurayrah then recited: "And there is none of the People of the Scripture, but must believe in him, before his death." Hanzalah said: "Abu Hurayrah added: Will believe in Isa before Isa dies, but I do not know if this was a part of the Prophet's Hadith or if it was something that Abu Hurayrah (radiyallahu anh) said on his own." Ibn Abi Hatim also recorded this Hadith. Bukhari recorded that Abu Hurayrah (radiyallahu anh) said that Rasulullah (sallallaahu alayhi wa sallam) said: "How will you be when al-Masih, son of Maryam (Isa) descends among you while your Imam is from among yourselves?" Imam Ahmad and Muslim also recorded this Hadith. Imam Ahmad recorded that Abu Hurayrah (radiyallahu anh) said that Rasulullah (sallallaahu alayhi wa sallam) said: "The Prophets are paternal brothers; their mothers are different, but their religion is one. I, more than any of mankind, have more right to Isa, son of Maryam, for there was no Prophet between him and I. He will descend, and if you see him, know him. He is a well-built man, (the color of his skin) between red and white. He will descend while wearing two long, light yellow garments. His head appears to be dripping water, even though no moisture touched it. He will break the cross, kill the pig, and banish the Jizyah and will call the people to Islam. During his time, Allah will destroy all religions except Islam and Allah will destroy al-Masih ad-Dajjal (the False Messiah). Safety will then fill the earth, so much so that the lions will mingle with camels, tigers with cattle and wolves with sheep. Children will play with snakes, and they will not harm them. Isa will remain for forty years and then will die, and Muslims will offer the funeral prayer for him." Abu Dawud also recorded it. In his Sahih, Muslim recorded that Abu Hurayrah (radiyallahu anh) related to Rasulullah that he (sallallaahu alayhi wa sallam) said: "The (Last) Hour will not start until the Romans occupy al-A'maq or Dabiq. An army, comprised of the best of the people of the earth then, will come from Madinah and challenge them. When they camp face to face, the Romans will say: Let us fight those who captured some of us. The Muslims will say: Nay! By Allah, we will never let you get to our brothers. They will fight them. A third of the (Muslim) army will flee in defeat, and those are the ones whom Allah will never forgive. Another third will be killed, and those are the best martyrs before Allah. The last third will be victorious, and this third will never be stricken with Fitnah, and they will capture Constantinople (Istanbul). While they are dividing war booty, after hanging their swords on olive trees, Shaytan will shout among them, saying: al-Masih (ad-Dajjal) has cornered your people. They will leave to meet ad-Dajjal in Sham. This will be a false warning, and when they reach Sham, ad-Dajjal will then appear. When the Muslims are arranging their lines for battle and the prayer is called for, Isa, son of Maryam, will descend and lead them in prayer. When the enemy of Allah (the False Messiah) sees him, he will dissolve just as salt dissolves in water, and if any of him were left, he would continue dissolving until he died. Allah will kill him with the hand of Isa and will show the Muslims his blood on his spear." Muslim recorded that Abdullah bin Amr said that Rasulullah (sallallaahu alayhi wa sallam) said: "You will fight the Jews and will kill them, until the stone will say: O Muslim! There is a Jew here, so come and

kill him." Muslim recorded that Abu Hurayrah (radiyallahu anh) said that Rasulullah (sallallahu alayhi wa sallam) said: "The Hour will not start, until after the Muslims fight the Jews and the Muslims kill them. The Jew will hide behind a stone or tree, and the tree will say: O Muslim! O servant of Allah! This is a Jew behind me, come and kill him. Except al-Gharqad, for it is a tree of the Jews." Muslim bin al-Hajjaj recorded in his Sahih that an-Nawwas bin Sam'an said: "Rasulullah (sallallahu alayhi wa sallam), mentioned ad-Dajjal one day and kept belittling him (because being blind, yet claiming to be Allah) and speaking in grave terms about him until we thought that he was hiding in gardens of date-trees (in Madinah). When we went by the Messenger, he sensed this anxiety in us and said: What is the matter with you? We said: O Rasulullah! Earlier, you mentioned ad-Dajjal and while belittling him you spoke gravely about him until we thought that he was hiding in gardens of date-trees (of Madinah). He said: I fear other than ad-Dajjal for you! If he appears while I am still among you, I will be his adversary on your behalf. If he appears while I am not among you, each one will depend on himself and Allah will be the Helper of every Muslim after me. He is young, with very curly hair and his eye is smashed. I thought that he looked like Abdu'l-Uzza bin Qatan. Whoever lives long and meets ad-Dajjal, then let him recite the beginnings of Surat al-Kahf. He will appear on a pass between Sham (Syria) and Iraq. He will wreak havoc to the right and left. O Servants of Allah! Hold fast. We said: O Rasulullah! How long will he stay on earth? He said: Forty days: One day as long as a year, one day as long as a month and one day as long as a week. The rest of his days will be as long as one of your ordinary days. We said: O Rasulullah! As for the day that is like a year, will the prayers of one day suffice for it. He said: No. Count for its due measure. We said: O Rasulullah, how will his speed be on earth? He said: Like the storm when driven by the wind. He will come to a people and will call them (to his worship), and they will believe in him and accept his call. He will order the sky and it will rain, the land and it will grow (vegetation). Their cattle will return to them with their hair the longest, their udders the fullest (with milk) and their stomachs the fattest. He will come to a different people and will call them (to his worship), and they will reject his call. He will then leave them. They will wake up in the morning destitute, missing all of their possessions. He will pass by a deserted land and will say to it, 'Bring out your treasures', and its treasures will follow him just like swarms of bees. He will summon a man full of youth and will strike him with the sword once and will cut him into two pieces (and will separate between them like) the distance (between the hunter and) the game. He will call the dead man and he will come, and his face will radiant with pleasure and laughter. Afterwards (while all this is happening with ad-Dajjal), Allah will send al-Masih (Isa), son of Maryam down. He will descend close to the white minaret to the east of Damascus. He will be wearing garments lightly colored with saffron and his hands will be placed on the wings of two angels. Whenever he lowers his head droplets fall. Whenever he raises his head, precious stones that look like pearls fall. No disbeliever can survive Isa's breath, which reaches the distance of his sight. He will pursue ad-Dajjal and will follow him to the doors of (the Palestinian city of) Ludd where he will kill him. A group of people, who, by Allah's help, resisted and survived ad-Dajjal, will pass by Isa and he will anoint their faces and inform them about their grades in Paradise. Shortly afterwards, while this is happening with Isa, Allah will reveal to him: I raised a people of My creation that no one can fight. Therefore, gather My servants to at-Tur (the mountain of Musa in Sinai). Then, Allah will raise Gog and Magog and they will swiftly swarm from every mound. Their front forces will reach Lake Tabariah (Sea of Galilee) and will drink all its water. The last of their forces will say as they pass by the lake: This lake once had water! Meanwhile, Isa, Allah's Prophet, will be cornered along with his companions until the head of a bull will be more precious to them than a hundred Dinars to you today. Isa, Allah's Prophet, and his companions will invoke Allah for help and Allah will send an-Naghaf (a worm) into the necks of Gog and Magog! The morning will come, and they will all be dead as if it was the death of one soul. Afterwards, Isa, the Prophet of Allah, will come down with his companions to the low grounds (from Mount at-Tur). They will find that no space of a hand-span on the earth was free of their fat and rot (rotten corpses). Isa, the Prophet of Allah, and his companions will seek Allah in supplication. Allah will send birds as large as the necks of camels. They will carry them (the corpses of Gog and Magog) and will throw them wherever Allah wills. Afterwards, Allah will send rain that no house made of mud or animal hair will be saved from, and it will cleanse the earth until it is as clean as a mirror. The earth will be commanded (by Allah): Produce your fruits and regain your blessing.

Then, the group will eat from a pomegranate and will take shelter under the shade of its skin. Milk will be blessed, so much so that the milk-producing camel will yield large amounts that suffice for a large group of people. Meanwhile, Allah will send a pure wind that will overcome Muslims from under their arms and will take the soul of every believer and Muslim. Only the evildoers among people will remain. They will indulge in shameless public sex like that of donkeys. On them, the Hour will begin.” Imam Ahmad and the collectors of the sunnan also recorded this Hadith. We will mention this Hadith again using the chain of narration collected by Ahmad explaining Allah's statement in Surat al-Anbiya: “Until, when Ya’juj and Ma’juj (Gog and Magog people) are let loose (from their barrier).” In our time, in the year seven hundred and forty-one, a white minaret was built in the Umayyad Masjid (in Damascus) made of stone, in place of the minaret that was destroyed by a fire which the Christians were suspected to have started. May Allah's continued curses descend on the Christians until the Day of Resurrection. There is a strong feeling that this minaret is the one that Isa will descend on, according to this Hadith. Muslim recorded in his Sahih that Ya’qub bin Asim bin Urwah bin Mas’ud ath-Thaqafi said: "I heard Abdullah bin Amr saying to a man who asked him: What is this Hadith that you are narrating You claim that the Hour will start on such and such date. He said: SubhanAllah (glory be to Allah)!, or he said: There is no deity worthy of worship except Allah! I almost decided to never narrate anything to anyone. I only said: Soon, you will witness tremendous incidents, the House (the Ka’bah) will be destroyed by fire, and such and such things will occur.' He then said: Rasulullah (sallallaahu alayhi wa sallam) said: “Dajjal will appear in my nation and will remain for forty. (The narrator doubts whether it is forty days, months, or years). Then, Allah will send down Isa, son of Maryam, looking just like Urwah bin Mas’ud and he will seek ad-Dajjal and will kill him. People will remain for seven years with no enmity between any two. Allah will send a cool wind from Sham that will leave no man on the face of the earth who has even the weight of an atom of good or faith, but will capture (his soul). Even if one of you takes refuge in the middle of a mountain, it will find him and capture (his soul). Afterwards, only the most evil people will remain. They will be as light as birds, with the comprehension of beasts. They will not know or enjoin righteousness or forbid or know evil. Shaytan will appear to them and will say to them: Would you follow me. They will say: What do you command us? He will command them to worship the idols. Meanwhile, their provision will come to them in abundance and their life will be good. Then the Trumpet will be blown and every person who hears it, will lower one side of his head and raise the other side (trying to hear that distant sound). The first man who will hear the Trumpet is someone who is preparing the water pool for his camels, and he and the people will swoon away. Allah will send down heavy rain and the bodies of people will grow with it. The Trumpet will be blown in again and the people will be resurrected and looking all about, staring. It will be said to them: O people! Come to your Lord! But stop them, verily, they are to be questioned. It will then be said: Bring forth the share of the Fire. It will be asked: How many? It will be said: From every one thousand, nine hundred and ninety-nine. That Day is when, the children will turn grey-headed, and, The Day when the Shin shall be laid bare).” (Tafsir)

³⁰⁻ Allah (azza wa jall) said: “Men said to them: A great army is gathering against you: And frightened them: But it (only) increased their Faith: They said: For us Allah sufficeth, and He is the best disposer of affairs.” (Al-i Imran 3/173); “It is He Who sent down tranquility into the hearts of the Believers, that they may add faith to their faith; for to Allah belong the Forces of the heavens and the earth; and Allah is Full of Knowledge and Wisdom.” (al-Fath 48/4); “Whenever there cometh down a Surah, some of them say: Which of you has had His faith increased by it? Yea, those who believe, their faith is increased and they do rejoice.” (at-Tawbah 9/124)

Abdu’r-Razzaq as-Sanani said: “I met seventy Shaykhs, from amongst them are Mamar, al-Awzai, ath-Thawri, al-Walid ibn Muhammad al-Qurashi, Yazid ibn as-Saib, Hammad ibn Salamah, Hammad ibn Zayd, Sufyan ibn Uyaynah, Shuayb ibn Harb, Waki ibn al-Jarrah, Malik ibn Anas, Ibn Abi Layla, Ismail ibn Ayyaash, al-Walid ibn Muslim and those I have not named, all of them saying: Faith is saying and action, it increases and decreases.” (al-Lalika’i, Sharh Usul I’tiqaad Ahlu’s-Sunnah, 5/958, #1737) Abdullah ibn Ahmad reports that:

“My father (i.e., Ahmad Ibn Hanbal) narrated to me: Abu Salamah al-Khuzaa'i related to us, saying, Malik, Sharik, Abu Bakr ibn Ayyaash, Abdu'l-Aziz ibn Abi Salamah, Hammad ibn Salamah and Hammad ibn Zayd said, Faith is conviction, declaration and action.” (as-Sunnah, # 612) Uqbah ibn Alqamah said: “I asked Awzai about Faith; can it increase? He said: Yes, until it becomes like the mountains. I said: Can it decrease? He said: Yes, even until nothing remains of it.” (al-Lalika'i, Sharh Usul I'tiqad Ahlu's-Sunnah, 5/959, #1740)

³¹⁻ Ubayd-Allah ibn Adiyy ibn Khiyaar reports: “I went to Uthman (radiyallahu anh), whilst he was being besieged and I said to him: You are the ruler of the Muslims in general and you see what has befallen you. We are being led in prayer by a leader of insurrection and we are afraid of being sinful. So Uthman (radiyallahu anh) said: The prayer is the best of actions which people do so, when the people do good deeds, do good along with them. When they do evil, avoid their evil.” (Bukhari)

³²⁻ Abdullah ibn Ahmad ibn Hanbal reports: “I asked my father how many (rakahs) should I pray after Jum'ah. He said, If you wish, pray four (rakahs) or, if you wish, pray six rakahs, in twos; that is what I prefer, but, if you pray four, there is no harm.” (Masa'il, # 446) Abu Dawud reports: “I heard Ahmad say: (Regarding) prayer after Jum'ah, if one prays four, good. If one prays two, good, and if one prays six, good.” (Masa'il, 59)

³³⁻ Mu'awiyah reports that Rasulallah (sallallahu alayhi wa sallam) said: “This affair (i.e., Khilafah) will remain with the Quraysh. None will rebel against them except that Allah will throw him down upon his face, as long as they establish the religion.” (Bukhari)

³⁴⁻ Khawarij

³⁵⁻ Hudhayfah (radiyallahu anh) reports that Rasulallah (sallallahu alayhi wa sallam) said: “There will come leaders who will not follow my guidance and will not follow my Sunnah. There will be amongst them men who will have the hearts of devils in the bodies of humans. He (Hudhayfah) asked: What shall I do, O Rasulallah, if I reach that? He (sallallahu alayhi wa sallam) replied: You should hear and obey the ruler, even if he flogs your back and takes your wealth, then still hear and obey.” (Muslim) Abu Bakr related to us, saying: “I heard Abu Abdullah (i.e., Imam Ahmad) ordering that bloodshed be avoided and he strongly forbade rebellion.” (al-Khallal, as-Sunnah, # 87)

³⁶⁻ Rasulallah (sallallahu alayhi wa sallam) said: “Obedience is only in what is good.” (Bukhari; Muslim) Rasulallah (sallallahu alayhi wa sallam) also said: “Hearing and obeying is (binding) upon the Muslim in what he likes or dislikes, so long as he is not ordered to sin. If he is ordered with sin, then there is no hearing or obeying.” (Bukhari; Muslim; Abu Dawud)

³⁷⁻ al-Miqdaad ibn al-Aswad (radiyallahu anh) said: “I will not say anything good or bad about a person until I see how he ends, after something I heard from Rasulallah (sallallahu alayhi wa sallam). It was said: What did you hear? He (radiyallahu anh) said: I heard Rasulallah (sallallahu alayhi wa sallam) say: The heart of the son of Adam is agitated more severely than the cooking pot when it boils.” (Ahmad; Hakim; Ibn Abi Aasim, as-Sunnah, # 226) Anas (radiyallahu anh) reports that Rasulallah (sallallahu alayhi wa sallam) said: “Do not be delighted by the action of anyone until you see how he ends up.” (Ahmad; Ibn Abi Aasim, as-Sunnah, 347-353)

³⁸⁻ This refers to the stoning to death of a man or a woman guilty of fornication, who are, or have previously been, married. Ubaadah ibn as-Saamit (radiyallahu anh) reported that Rasulallah (sallallahu alayhi wa sallam) said: “Receive from me, receive from me: Allah has ordained a way for those (women). When an unmarried man commits fornication with an unmarried woman, then one hundred lashes and banishment for one year. As for a married man committing adultery with a married woman, then they shall be lashed one

hundred times and stoned to death.” (Muslim)

³⁹⁻ al-Lalika’i reports that Sufyan ath-Thawri said, within the Aqidah which he narrated to Shuayb ibn Harb: “O Shuayb ibn Harb! What I have written for you will not benefit you until you hold that wiping over leather socks without removing them is better for you than washing the feet.” (al-Lalika’i, Sharh Usul I’tiqaad Ahlu’s-Sunnah, 1/152 # 314)

⁴⁰⁻ Shaykhul-Islam, Ibn Taymiyyah (rahimahullaah) said: “As regards the journey on which the prayer may be shortened, it is permissible to abstain from fasting on it and to make up the fast later on, by agreement of the scholars. Abstaining from fasting is allowed for the traveler by agreement of the scholars, whether one is able to fast or not, whether fasting is difficult or not, even if the traveler was shaded, had sufficient water and had someone to serve him, still it is allowed for him to abstain from fasting and to shorten the prayer. Whoever says that abstaining from fasting is only allowed for one who is unable to fast, then repentance is to be sought from him. Either he repents, or he is executed. Likewise, for one who criticizes the one who abstains from fasting (on the journey), then his repentance is to be sought.” (Majmu al-Fatawa, 25/209)

⁴¹⁻ Hypocrisy (Nifaaq) is of two types:

Hypocrisy of belief: This is what is mentioned by the author here. This type of hypocrisy takes a person outside the fold of Islam.

Hypocrisy of action: This involves a person having some characteristics of the hypocrites, i.e., lying, breaking promises, proving dishonest when trusted, behaving impudently when disputing and proving treacherous with regards to contracts. This type, although very serious, does not take a person outside Islam, but, in time, it may lead to that.

⁴²⁻ The majority of scholars hold that this world Diyaar is divided between Daru’l-Islam and Daru’l-Kufr.

⁴³⁻ Directing any part or form of worship to other than Allah. For example; performing Tawaf around graves, supplicating to the dead, seeking assistance or relief from the dead.

⁴⁴⁻ Tafwid: The Salaf did not delve into how the attributes of Allah are. The knowledge of that is with Allah alone. As for the Asharis and others, Tafwid to them is that they believe that what is apparent from the attributes is not what is meant. To them, the Ayat about the attributes of Allah are mutashaabih, i.e., of uncertain meaning and, thus, they were not known about by Rasulullah (sallallaahu alayhi wa sallam) and the Companions.

⁴⁵⁻ Allah (Jalla Jalaluhu) says: “Your Lord comes with His angels, rank upon rank.” (al-Fajr 89/22)

⁴⁶⁻ The reflection that is forbidden here is to try to reflect about Allahs self, asking how? and why? and so on. The mentioned Hadith is also a reply to those who claim that the first obligation upon a person is to have doubt, or to reflect and ponder. However, it is not forbidden to reflect on Allah’s creation, His dominion, the blessings that He has bestowed, His Greatness and His names and attributes.

⁴⁷⁻ Abu Musa (radiyallahu anh) reported that RasulAllah (sallallaahu alayhi wa sallam) said: “There is no marriage without the guardian (Wali).” (Abu Dawud)

⁴⁸⁻ RasulAllah (sallallaahu alayhi wa sallam) said: “The blood of a Muslim, who witnesses that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah, is not lawful except in

three (cases): The married fornicator; a life for a life and the one who abandons his religion and leaves the Jama'aah." (Bukhari; Muslim)

⁴⁹⁻ RasulAllah (sallallaahu alayhi wa sallam) said: "It is not fitting for any of the people of Paradise to enter Paradise whilst there is a right due from him to a person of the people of the Fire, until I exact from him for him, even a slap. We (the Companions) said: How, when we are to come to Allah, the Mighty and Majestic, barefooted, uncircumcised and naked? He (sallallaahu alayhi wa sallam) said: With good and bad deeds." (Ahmad; Bukhari, al-Adab al-Mufrad, # 970)

⁵⁰⁻ It was narrated by Ibn Abbas (radiyallahu anh) that Rasulallah (sallallaahu alayhi wa sallam) said: "Know that if the Ummah gathered together to benefit you with something, they could not benefit you unless Allah had written it down for you and if they gathered to harm you with something, they could not do so unless Allah had written it down for you. The pens have been raised and the scrolls have dried." (Tirmidhi; Imam Nawawi, Forty Hadith, # 19)

To have Faith in Allah's pre-decree (Qadr) is one of the Pillars of Faith. Whoever rejects it is not a Believer. It has four principles: That Allah knew everything that would ever be; that Allah wrote everything that would ever be in the Preserved Tablet; that Allah willed whatever occurs and; that Allah created everything.

⁵¹⁻ This is to emphasize that Allah creates everything, including mans actions. Unlike the Qadariyyah (the deniers of Qadr), who believe that man creates his own actions, just as the Magians believed in two creators: a creator of good and a creator of evil. Rasulallah (sallallaahu alayhi wa sallam) foretold the appearance of this sect, when he said: "The Qadariyyah are the Magians of this Ummah. If they fall ill, do not visit them and if they die then do not attend their funeral." (Abu Dawud) Concerning a persons actions, Allah the Most High, says: "Allah created you and your actions." (as-Saaffat 37/96) Allah alone is the creator of everything, including mans actions. However, He gave man limited free will to choose between good and evil. Furthermore, He, the Most High, sent His Messengers to call to goodness and to that which leads to Paradise and to warn against evil and that which leads to Hell-Fire. So man earns, and is fully responsible for, his own actions. Imam Bukhari wrote a whole book entitled Khalq Afaalul-Ibaad (the actions of the servants are created) on this subject.

⁵²⁻ This is reported as the saying of al-Hakam ibn Utaybah (a taabi'i who died in 115H), reported by Tabari in his Tafsir (14/19), with a Sahih isnaad. It is also reported as the saying of Hasan al-Basri (d.110H) by Abu'sh-Shaykh in al-Azamah (no.761), with a hasan isnaad.

⁵³⁻ Rasulallah (sallallaahu alayhi wa sallam) called out: "O Abu Jahl ibn Hishaam! O Umayyah ibn Khalaf! O Utbah ibn Rabi'ah! O Shaibah ibn Rabi'ah! and he named their leaders (saying), Have you found what your Lord promised you to be true? I have found what my Lord promised me to be true! Umar (radiyallahu anh) said: O Rasulallah! You speak to a people who have become corpses? So he (sallallaahu alayhi wa sallam) replied: By Him in whose Hand is my soul! You do not hear what I am saying better than they, but they are unable to reply." (Bukhari; Muslim)

⁵⁴⁻ Abdullah ibn Mas'ud (radiyallahu anh) reports: "I visited RasulAllah (sallallaahu alayhi wa sallam) during his illness and he was suffering from high fever. I said: You have a high fever. Is it because you will have a double reward for it? He (sallallaahu alayhi wa sallam) replied: Yes! No Muslims is afflicted by harm except that Allah removes his sins, just as the leaves fall off a tree." (Bukhari; Muslim)

⁵⁵⁻ Ubayy ibn Kab (radiyallahu anh) reports that Rasulallah (sallallaahu alayhi wa sallam) said: "If Allah punished those who inhabit His heavens and His earth, He would punish them without being unjust to them.

If He had mercy upon them, His mercy would be greater than their actions.” (Abu Dawud; Ibn Maajah; Ahmad)

⁵⁶⁻ No one may be taken as an intermediary, since Allah hears the supplication of whoever calls upon Him. Moreover, Allah is not in need of any intermediaries. Allah, the Most High, says: “When my slaves ask you concerning Me, (answer them), I am indeed near. I respond to the invocations of the supplicant when he calls on Me so let them obey Me and believe in Me, so that they may be led aright.” (al-Baqarah 2/186)

⁵⁷⁻ RasulAllah (sallallaahu alayhi wa sallam) said: “There will come a time when a man sitting upon his couch is told a Hadith and he replies: Between us and you is the Book of Allah, the Mighty and Majestic. What we find in it to be lawful, we take as lawful and what we find in it to be forbidden, we take as forbidden. Indeed, what Rasulallah has forbidden is like what Allah has forbidden.” (Ahmad; Abu Dawud; Ibn Maajah; Tirmidhi) Imam Malik (rahimahullaah) said: “Everyone after Rasulallah (sallallaahu alayhi wa sallam) will have his saying accepted or rejected, not so Rasulallah (sallallaahu alayhi wa sallam).” (Ibn Abdu’l-Barr, Jaami Bayaani’l-Ilm, 2/91) Imam Ahmad (rahimahullaah) said: “Whoever rejects a Hadith of Rasulallah (sallallaahu alayhi wa sallam) is on the brink of destruction.” (Tabaqaatu’l-Hanaabilah, 2/15; Ibn Battah, al-Ibanatu’l-Kubraa, 1/97)

⁵⁸⁻ This agrees with Allahs saying: “We have revealed to you the Reminder (the Qur'an), so that you may explain clearly to men what is sent down to them.” (an-Nahl 16/44) This saying of Imam al-Barbahari (rahimahullaah) is also reported as the saying of Makhul ash-Shaami, the taabi’i (d.113H), with a Sahih chain of narration. (al-Khatib, al-Kifaayah,14 and others) Yahya ibn Abi Kathir, the tabii (d.129H) said: “The Sunnah is decisive over the Qur'an, but the Qur'an is not decisive over the Sunnah.” (Darimi, as-Sunnan, 1/153) Fudayl ibn Ziyaad said: “I heard Abu Abdullah, meaning Ahmad ibn Hanbal, being asked about the narration that the Sunnah is decisive over the Book so he said: I do not venture to say that the Sunnah is decisive over the Book, but the Sunnah does explain the Book and clarifies it.” (Ibn Abdu’l-Barr, al-Jaami, 191-192).

⁵⁹⁻ Anas (radiyallahu anh) reports that Rasulallah (sallallaahu alayhi wa sallam) said: “I was brought al-Buraq, an animal which was white and long, larger than a donkey, but smaller than a mule. It would place its hoof at the distance equal to the range of ones vision.” (Muslim)

⁶⁰⁻ The Hadith of the Isra is firmly established and is reported by Bukhari and Muslim. Suyuti compiled a treatise in which he brought together the different narrations about Isra and he called it al-Ayatu’l-Kubraa fi Sharh Qissati’l-Isra.

⁶¹⁻ Abdullah ibn Mas’ud (radiyallahu anh) reports that Rasulallah (sallallaahu alayhi wa sallam) said: “Their souls are within green birds, having lanterns suspended from the Throne, roaming freely in Paradise as they please, then taking shelter in those lanterns.” (Muslim)

⁶²⁻ Kab ibn Malik (radiyallahu anh) reports that Rasulallah (sallallaahu alayhi wa sallam) said: “The soul of the believer is (within) a bird amongst the trees of Paradise, until Allah returns it to his body on the Day when He resurrects him.” (Malik; Ahmad; Tirmidhi; Nasai)

⁶³⁻ Abdullah ibn Amr said: “The souls of the infidels are gathered in Barhut, a deep pit in Hadramawt.”

The fact that this is not correct. (Ibn Qayyim, ar-Ruh, 145-147; Ibn Rajab, Ahwaalu’l-Qubur, 255-263) Rather, the correct position is that which is indicated by the Book and the Sunnah, which is that they are in Sijjin (beneath the seventh earth).

⁶⁴⁻ The dead hear the footsteps of those departing after the burial (Bukhari), since his soul is returned to his

body at this time and he is questioned and on the Day of Badr, the dead pagans in the pit heard Rasulullah (sallallaahu alayhi wa sallam) addressing them (Bukhari) The greetings of the salaam given to the dead when visiting the graveyard reaches them, but only Allah knows how. We do not speak about, or affirm, any of the affairs of the unseen (al-ghayb) except with a text from either the Book or the Sunnah.

⁶⁵⁻ Shaykhul-Islam ibn Taymiyyah said: "The reports are abundant from Rasulullah (sallallaahu alayhi wa sallam), the Companions, the Tabi'in and the scholars of Ahlu's-Sunnah after them that He, the Most Perfect, calls with a voice. He called upon Musa (alayhi's-salam) and will call upon His servants on the Day of Resurrection with a voice. He speaks the Revelation with a voice. It is not reported from a single one of the Salaf that he said, Allah speaks without a voice, or without words, nor that anyone denied that Allah speaks with a voice and with words." (Majmu al-Fatawa, 12/304-305) Abdullah ibn Ahmad reports: "I asked my father (i.e., Imam Ahmad) about a people who say that when Allah, the Mighty and Majestic, spoke to Musa (alayhi's-salam), He did not speak with a voice. So my father said: Rather, your Lord, the Mighty and Majestic, did speak with a voice. We relate these Ahadith just as they are reported." (as-Sunnah, # 532) He also narrated that: "I heard Abu Ma'mar al-Hudhali say: Whoever claims that Allah, the Mighty and Majestic, does not speak, nor hear, nor see, nor become angry, nor is pleased (and he mentioned some attributes) then he is a disbeliever in Allah, the Mighty and Majestic. If you see him standing by a well, throw him into it. This is what I hold as my religion before Allah, the Mighty and Majestic, since they are disbelievers in Allah, the Most High." (as-Sunnah, # 535) Ajurri said: "May Allah have mercy upon us and you. Know that the saying of the Muslims whose hearts have not deviated from the truth and those who were guided to what is correct in the past and the present is that the Qur'an is the speech of Allah, the Mighty and Majestic. It is not created, since the Qur'an is from the Knowledge of Allah, the Most High. The Knowledge of Allah, the Mighty and Majestic, is not created. High is Allah, the Mighty and Majestic, above that. This is proven by the Qur'an, the Sunnah, the sayings of the Companions (radiyallahu anhum) and the sayings of the scholars of the Muslims (rahimahullaah). It is not denied except by a filthy Jahmi. In the view of the scholars, the Jahmiyyah are disbelievers." (ash-Shar'iah, 75)

⁶⁶⁻ Allah (azza wa jall) does not call to account or punish the insane. It is authentically reported that Rasulullah (sallallaahu alayhi wa sallam) said: "The Pen is raised up from three: From the insane whose mind is deranged, until he is cured; from the sleeping, until he awakes and from the child until he attains puberty." (Abu Dawud; Ahmad; Hakim)

⁶⁷⁻ Tamim ad-Dari narrates that Rasulullah (sallallaahu alayhi wa sallam) said: "The religion is sincerity. Upon this, we (the companions) asked: To whom? He (sallallaahu alayhi wa sallam) replied: To Allah, His Book, His Messenger and to the leaders of the Muslims and their common folk." (Muslim)

⁶⁸⁻ This occurs in a Hadith reported from Rasulullah (sallallaahu alayhi wa sallam) that is not authentic. It is mentioned by Daylami in Firdawsul-Akhbaar (1/55) from Samurah ibn Jundub (radiyallahu anh), reporting it in marfu form. It is also reported by al-Lalika'i in as-Sunnah (no.924) with a weak isnaad from Hasan al-Basri, as his own saying.

⁶⁹⁻ The Hadith does not mention that men will see Allah before the women.

⁷⁰⁻ Innovation that amounts to disbelief, since adding an extra prayer, for example, is to prescribe an action within the Shar'iah and this is the right of Allah alone. Anyone who competes with Allah in that is a disbeliever by the agreement of the scholars.

⁷¹⁻ Likewise, one who is asleep, as occurs in the Hadith: "Whoever forgets a prayer, or sleeps through it, its expiation is that he prays it when he remembers." (Muslim)

⁷²⁻ That is, he may combine the two daytime prayers (Dhuhr and Asr) together. Likewise, he may combine the two night prayers, Maghrib and Isha.

⁷³⁻ This is the first obligation upon a person. The declaration of Faith comprises a negation of worship of anything or anyone besides Allah, that one will worship Allah alone and that one will only worship Allah according to the manner prescribed by the Messenger Muhammad (sallallaahu alayhi wa sallam). The conditions for this declaration are seven:

Knowledge of its meaning, what it denies and what it affirms; certainty of it; full acceptance of its meaning; submission to it and what it demands; truthfulness, such that whatever it necessitates, loving the people who adhere to it, hating whatever contradicts it; purity of intention and Loving it and whatever it necessitates, loving the people who adhere to it and hating whatever contradicts it.

⁷⁴⁻ Allah (Jalla Jalaluhu) says: "Whose word can be truer than Allahs?" (an-Nisa 4/122)

⁷⁵⁻ Allah (Jalla Jalaluhu) says: "Those who live in awe for fear of their Lord." (al-Muminun 23/57)

⁷⁶⁻ Anas (radiyallahu anh) reports that Rasulullah (sallallaahu alayhi wa sallam) entered upon a youth who was dying and said: "How are you? He (the youth) replied: O Rasulullah! I have hope in Allah and I fear for my sins. So Rasulullah (sallallaahu alayhi wa sallam) said: They do not come together in the heart of a servant in the like of this state except that Allah gives him what he hopes for and saves him from what he fears." (Tirmidhi; Ibn Maajah)

⁷⁷⁻ The proof for this is that which is authentically reported from Rasulullah (sallallaahu alayhi wa sallam) regarding the major and minor signs of the Hour.

⁷⁸⁻ Sabrah al-Juhani (radiyallahu anh) reports that Rasulullah (sallallaahu alayhi wa sallam) said: "I had permitted temporary marriage of women to you. Now, Allah has forbidden that for you until the Day of Resurrection. If any of you have any of them, he must let her go and not take back anything that he gave her." (Muslim)

⁷⁹⁻ Ali (radiyallahu anh) reports that Rasulullah (sallallaahu alayhi wa sallam) said: "Allah has cursed the man who marries a woman in order to make her lawful for her first husband and (He has cursed) the one for whom she is made lawful." (Ahmad; Abu Dawud; Tirmidhi; Nasai)

⁸⁰⁻ Rasulullah (sallallaahu alayhi wa sallam) said: "Allah chose Kinanah from the descendents of Ismail, the Quraysh from Kinanah, Banu Haashim from the Quraysh and He chose me from Banu Haashim." (Muslim; Ahmad; Ibn Abi Aasim, as-Sunnah, 2/632) The excellence is only for the Muslims amongst them. (Ibn Hajr, Fathu'l-Bari, 13/113)

⁸¹⁻ Rasulullah (sallallaahu alayhi wa sallam) said: "The sign of Iman is love for the Ansar and the sign of hypocrisy is hatred for the Ansar." (Bukhari; Imam Ahmad, Fadaailu's-Sahabah, 2/790)

⁸²⁻ The saying of the Salaf is that the Qur'an, which is written in the Mushaf, memorized in the heart and recited upon the tongue is the uncreated speech of Allah. However, due to the fact that the human voice and movement of ones tongue are created actions, the innovators innovated the ambiguous statement; My recitation of the Qur'an itself is created. This saying leads to the previous saying that the Qur'an itself is created. Therefore, the scholars such as Imam Ahmad warned against this. Also, refer to Khalq Afaalu'l-Ibaad

217, 540 of Imam Bukhari.

⁸³⁻ The Mutazilah and the Raafidah denied abrogation (naskh). Before them, the Jews had denied it.

⁸⁴⁻ Proclamation was made that everyone had to adhere to the belief of the Mutazilah that the Qur'an was created! The scholars were threatened and ordered to agree to this. Those who refused to assent verbally were imprisoned, threatened with death and tortured. Imam Ahmad (rahimahullaah) stood firm, despite months in prison, constantly being brought before those in authority and threatened with death and kept in chains. Eventually, he was lashed severely in public. Ali ibn al-Madini said: "Indeed, Allah aided this religion through Abu Bakr (radiyallahu anh) on the Day of Apostasy (Riddah) and through Ahmad ibn Hanbal (rahimahullaah) on the day of the trial (mihnah)." (adh-Dhahabi, Tadhkiratu'l-Huffaadh, 2/432)

⁸⁵⁻ Rasulullah (sallallahu alayhi wa sallam) said: "This knowledge will be carried by the trustworthy ones of every generation. They will expel from it the alterations made by those going beyond bounds, the false claims of the liars and the false interpretations of the ignorant." (Ibn Adiyy; Ibn Asaakir and others)

⁸⁶⁻ Imam ash-Shaafi'i (rahimahullaah) said: "Knowledge is not what is memorized, but what benefits." (Abu Nu'aym, Hilyatu'l-Awliya, 9/123)

⁸⁷⁻ In the Book of Allah, speaking about Allah without knowledge is shown to be a form of Shirk. He, the One free from all defects, says: "Say: The things that my Lord has forbidden are: shameful deeds, whether open or secret, sins (of all kinds), assigning of partners to Allah for which He has given no authority and saying things about Allah of which you have no knowledge." (al-Araf 7/33)

⁸⁸⁻ Masruq (rahimahullaah) said: "We entered upon Abdullah ibn Ma'sud (radiyallahu anh) and he said: O people! Whoever knows something then let him speak according to it. Whoever does not know; let him say, Allah knows best, since this, too, is from knowledge, that you say concerning that which you do not know: Allah knows best. Allah, the Mighty and Majestic, said to His Prophet (sallallahu alayhi wa sallam): "Say: No reward do I ask of you for this (Qur'an), nor am I a pretender." (as-Sad 38/86)." (Bukhari)

⁸⁹⁻ This is not a Hadith of Rasulullah (sallallahu alayhi wa sallam), but is a saying of Ibn Mas'ud (radiyallahu anh). (Darimi, Sunnan; Abdu'r-Razzaq, Musannaf, 10/252; Ibn Nasr, as-Sunnah, # 85 and others) Ibn Abbas (radiyallahu anh) reports that Rasulullah (sallallahu alayhi wa sallam) said: "Beware of exaggeration in the religion for, indeed, those before you were destroyed due to exaggeration in the religion." (Ahmad; Nasai; Ibn Maajah) Ibn Mas'ud (radiyallahu anh) reports that Rasulullah (sallallahu alayhi wa sallam) said: "Those who go to extremes are destroyed." (Muslim; Abu Dawud; Ahmad)

⁹⁰⁻ Sufyan ath-Thawri said: "Innovation is more beloved to Iblis than sin. A sin may be repented from, but innovation is not repented from." (al-Lalika'i, as-Sunnah, # 238)

⁹¹⁻ Ibn az-Zubayr (radiyallahu anh) narrates: "My close friend, Abu'l-Qasim (i.e., Prophet Muhammad) advised me: If you reach anything of the tumult (Fitnah), go to Uhud and blunt your sword upon it, then remain in your house." (Ahmad, Musnad)

⁹²⁻ Rasulullah (sallallahu alayhi wa sallam) said: "When my Companions are mentioned, withhold. When the stars are mentioned, withhold and when Pre-Decree is mentioned, withhold." (Tabarani, al-Kabir)

⁹³⁻ It is reported that Imam ash-Shaafi'i (rahimahullaah) said: "My ruling regarding the people of theological rhetoric is that they should be beaten with palm branches and shoes and led around the markets and it

(should) be said: This is the punishment of those who have abandoned the Book and the Sunnah and taken to theological rhetoric.” (al-Baghawi, Sharhu’s-Sunnah, 1/218) Imam Ahmad (rahimahullaah) said: “A person of theological rhetoric will never succeed. The scholars of theological rhetoric are wicked heretics.” (Ibnu’l-Jawzi, Manaaqib Ahmad, 204)

⁹⁴⁻ Allah (Jalla Jalaluhu) says: “Say: Count not your Islam as a favor upon me. No! Allah has conferred a favor upon you, that He has guided you to faith, if you are indeed true.” (al-Hujuraat 49/17)

⁹⁵⁻ The Hadith with this wording is not authentic. However, what is authentic is the Hadith of Abu Sa’id (radiyallahu anh), who reports that Rasulullah (sallallaahu alayhi wa sallam) said: “Do not abuse my Companions for, if any of you were to spend gold equal to Uhud in charity, it would not equal a handful of one of them or even half of that.” (Bukhari; Muslim)

⁹⁶⁻ This is reported by Abdullah ibn Ahmad as the saying of his father, Imam Ahmad. (as-Sunnah, #.4-5)

⁹⁷⁻ That is, one gives greetings of salaam to them, just as one does when visiting the graves of the Muslims.

⁹⁸⁻ Rasulullah (sallallaahu alayhi wa sallam) said: “The Imam is appointed to be followed. When he says takbir, say takbir; when he prostrates, you should prostrate; when he rises up, you should rise up and when he says, Allah listens to the one who praises Him, say: our Lord! All praise is for you. When he prays sitting, all of you should pray sitting.” (Bukhari; Muslim)

⁹⁹⁻ Rasulullah (sallallaahu alayhi wa sallam) said: “He amongst you who sees an evil, let him change it with his hand. If he is unable, then with his tongue and if he is unable, then with his heart and that is the weakest of faith.” (Muslim; Abu Dawud; Tirmidhi; Ibn Maajah; Ahmad)

¹⁰⁰⁻ Ibn Rajab says: “Changing with the hand does not mean fighting.” (Jaami ul-Ulum wa’l-Hikam, 304) This is also stated by Ahmad in the narration of Salih. He said: “Changing with the hand does not mean with the sword and the use of weapons. So the use of the sword is not for the public, rather it is for the ruler.” (Ibn Muflih, al-Adaabu’sh-Shariyyah, 1/163)

¹⁰¹⁻ Rasulullah (sallallaahu alayhi wa sallam) said: “There is no marriage without a guardian.” (Abu Dawud; Tirmidhi; Ahmad) Ibn Abbas (radiyallahu anh) said: “There is no marriage except with a guardian advising and two just witnesses.” (Bayhaqi; Imam ash-Shaafi’i, Musnad; Baghawi, Sharhu’s-Sunnah, 9/45)

¹⁰²⁻ Rasulullah (sallallaahu alayhi wa sallam) said: “Whoever abuses my Companions, upon them is the curse of Allah, the angels and all the people.” (Tabarani) Imam Ahmad said: “If you see anyone speaking ill of the Companions of Rasulullah (sallallaahu alayhi wa sallam), doubt his Islam.” (al-Lalika’i, as-Sunnah, # 2359)

¹⁰³⁻ Rasulullah (sallallaahu alayhi wa sallam) said: “Leave my Companions for me. For Him in whose hand is my soul, if you were to spend the like of Uhud or the mountains in gold, you would not reach their actions.” (Ahmad)

¹⁰⁴⁻ We should also hate those who have any ill feelings for any of the Companions since Allah (Jalla Jalaluhu) declared that He is pleased with them. “(Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Messenger: such are indeed the sincere ones. But those who before them, had homes (in Madinah) and had adopted the Faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, they are the

ones that achieve prosperity. And those who came after them say: Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancor (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful.” (al-Hashr 59/8-10); “The vanguard (of Islam) the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds, well-pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity.” (at-Tawbah 9/100); “Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with Allah, Allah will soon grant him a great Reward.” (al-Fath 48/10) Indeed, those who attack the Companions are wicked heretics, seeking to destroy Islam, since the whole religion was transmitted to us by the Companions.

¹⁰⁵⁻ Shaykhul-Islam Ibn Taymiyyah (rahimahullaah) said: “The rulers are not to be fought due to committing sins. Even though a person may be killed for some sins, such as adultery and the like. However, it is not permitted to fight the rulers for doing things for which a person may be killed, since the corruption caused by this fighting is far greater than the corruption of a major sin committed by the ruler.” (Majmu al-Fatawa, 22/61)

¹⁰⁶⁻ an-Numaan ibn Bashir (radiyallahu anh) said: “I heard Rasulullah (sallallahu alayhi wa sallam) say: That which is lawful is clear and that which is forbidden is clear. Between these two are doubtful matters.” (Bukhari; Muslim)

¹⁰⁷⁻ What the author means here by Tawhid is the Tawhid claimed by the Mutazilah as one of their five principles, that is: the denial of Allah’s attributes, i.e., something contrary to true Tawhid.

¹⁰⁸⁻ The author indicates how the extreme innovators accuse the people of the Sunnah, those who do not share their deviation, but take the middle path. So when they (i.e., the people of the Sunnah), for example, give due love and respect to the Companions, they are accused by the Raafidis of having less love for Ali (rahimahullaah) than is due and indeed of hating him and the family (Ahlu’l-Bayt) of Rasulullah (sallallahu alayhi wa sallam) and of being Naasibis. Whereas, the Naasibis would accuse them of being Raafidis, and so on with the rest of the misguided sects.

Imam Abu Haatim ar-Razi (rahimahullaah) said: “The sign of the people of innovation is that they attack those who cling to the narrations. The sign of the heretical apostates is that they call Ahlu’s-Sunnah; The worthless ones, intending thereby to annul the narrations. The sign of the Jahmiyyah is that they call Ahlu’s-Sunnah; Mushabbihah (those who declare Allah to be like the creation). The sign of the Qadariyyah is that they call Ahlu’s-Sunnah; Jahmiyyah. The sign of the Murjiah is that they call Ahlus- Sunnah antagonists and claimants to deficiency. The sign of the Raafidis is that they call Ahlu’s-Sunnah; Naasibis. Ahlu’s-Sunnah only have one name (i.e., Ahlu’s-Sunnah wa’l-Jamaa’ah).” (Abu Hatim ar-Razi, 21-22; al-Lalika’i, as-Sunnah, 179)

Abul Hasan al-Ashari (d.324H)

Abul-Hasan al-Ash'aree in the first part of his life, used to be a Mu'tazilee since he was brought up at the hands of Aboo 'Alee al-Jubaa'ee the 'Shaikh' of the Mu'tazilah of Basrah in his time. And Allaah willed goodness for Abul-Hasan al-Ash'aree and granted him success in taking from the Book and the Sunnah and abandoning the madhhab of the Mu'tazila. Then he refuted the sophistry of the Mu'tazilah, exposed their falsehood, rendered futile their arguments with both textual evidence and by way of reason. 279 His books testify to that. He then remained, for a period, speaking in certain matters of belief, with the saying of Ibn Kullab. However, in the final stage of his life he was upon the 'aqeedah of the Salaf and he spoke with what Imaam Ahmad spoke with respect to all the Attributes of Allaah. Ibn Katheer said, "And al-Ash'aree was a Mu'tazilee but he repented from that (whilst) on top of the minhar (pulpit) in Basrah, and then he publicised the scandals/disgraces of the Mutazilah." [Al-Bidaayah wan-Nihaayah, 7/178.]

al-Ibaanah an-Usuol ad-Diyaanah; al-Maqalat al-Islamiyyin wa Ikhtilaaf al-Musallin

"Praise be to Allah the One, the almighty the glorious, the only one to whom unity is ascribed, the Magnified in praise, whom the attribute of Human beings do not adequately describe. He has neither adversary nor rival, and He is the creator and the restorer: "The Doer of what He wills." (Hud 11/109) He (azza wa jall) is too exalted to possess consorts or children, too holy to associate with the genera of creation or things corrupt. He (subhanahu wa ta'ala) has not form capable of expression, nor is a definition of Him by means of a simile possible.

If anybody says to us: "You have denied the beliefs of the Mu'tazilah, the Qadariyyah, the Jahmiyyahh, the Haruriyyah the Rafidha and the Murji'ah; now let us know the beliefs you hold and the religion you follow" the answer is:

The belief we hold and the religion we follow consists of: Holding fast to the book of our Lord, to the Sunnah of our Prophet (sallallaahu alayhi wa sallam), and the traditions related on the authority of the Companions and the Successors and the imams of Hadith; to that we hold firmly...

The essence of our belief is that we confess faith in Allah, His angels, His Books, His Messengers, the revelation of Allah, and what the trustworthy have handed down on the authority of Rasulullah (sallallaahu alayhi wa sallam), rejecting none of them.

We confess that Allah is One, There is none worthy of worship but He, unique, eternal, possessing neither consort nor child;

and that Muhammad is His servant and Messenger (sallallaahu alayhi wa sallam), who He (azza wa jall) sent with the guidance and the real Religion;

and that Paradise is real and Hell is real;

and that there is no doubt regarding the Coming Hour; and that Allah will raise up all those who are in the graves;

and that Allah (istiwa) His throne (as He has said: "The Merciful is (istiwa) on the Throne.")- (Ta-Ha 20/4);

and that He (Jalla Jalaluhu) has a face (as He has said: "but the Face of thy Lord shall abide resplendent with majesty and glory.") -(ar-Rahman 55/27);

And that He has two hands, *bila kayfa* (without asking how?); (as He has said: "I have created with my two hands." (Sad 38/75) and He has said: "nay! Outstretched are both His hands.") -(al-Ma'idah 5/69);

and that He has an eye, without asking how (as He has said "under Our eyes it floated on.") -(al-Qamar 54/14);

and that anybody who thinks that the names of Allah are other than He is in error;

and that Allah has Knowledge (as He has said, in His knowledge He sent it down: "Of some messengers We have already told thee the story; of others We have not." (an-Nisa 4/164), and as He said: "And no female conceiveth and bringeth forth without His knowledge.") -(Fatir 35/12);

we also assert that Allah has hearing and sight, and we do not deny it as the Mu'tazila, the Jahmiyyah, and the Kharijites deny it;

And we assert that Allah has Prowess (*Quwwah*), (as He has said: "saw they not that Allah Who created them was mightier than they in Prowess?") -(Fussilat 41/14);

and we believe that the Word of Allah is uncreated, and that He has created nothing without first saying to it, "Be!," And it is (as he has said: "Our word to a thing when we will it is but to say, 'Be!', and it is.") -(an-Nahl 16/42);

and that there is no good or evil on earth save what Allah wishes: and that things exist by Allah's wish;

and that not a single person has the capacity to do anything until Allah causes him to act,

and we are not independent of Allah,

nor can we pass beyond the range of Allah's knowledge;

and that there is no creator save Allah, and the works of human beings are things created and decreed by Allah (as He has said: "Allah has created you and what you make.") -(Saffat 37/94);

and that human beings have not the power to create anything, but are themselves created (as He has said: "Is there a creator other than Allah?" (Fatir 35/3), and as He has said: "they create nothing, but are themselves created." (an-Nahl 16/20) and as He said: "Shall He who creates be as who

creates not?" (an-Nahl 16/17) and as He has said: "were they created by nothing or were they themselves the creators?" (at-Tur 52/35) for this is mentioned in Allah's Book frequently);

and that Allah favours the Believers by granting them obedience to Him, is gracious to them, considers them, does what is salutary for them, guides them;

whereas He (azza wa jall) causes the Disbelievers to stray, does not guide them, does not give them the grace to believe."

As the deviators and rebels think for if He were gracious to them and did what salutary for them they would be sound;

and if He guided them, they would be guided; (as He has said: "He whom Allah guides is the guided and they whom He misleads will be the lost.") -(al-Araf 7/177);

and that Allah has power to do what is salutary for the infidels and be gracious to them, that they may become believers, nevertheless He wills that they be infidels, as He knows; and that He forsakes them and seals up their hearts;

and that good and evil are dependent upon the general and the particular decrees of Allah, His sweet and His bitter; and we know that what passes us by was not to befall us, and what befalls us was not to pass us by;

and that human beings do not control for themselves what is hurtful or what is helpful, except what Allah wishes;

and that we ought to commit our affairs to Allah and assert our complete need of and dependence upon Him.

We believe, too, that the Qur'an is the uncreated word of Allah, and that he who believes that the Qur'an is created is an infidel.

We hold that Allah will be seen in the next world by sight (as the moon is seen on the night it is full, so shall the faithful see Him, as we are told in the traditions that come down on the authority of Rasulullah);

and we believe that the infidels will be veiled from Him when the faithful see Him in Paradise (as Allah has said: "Yea, they shall be shut out as by a veil from their Lord on that day.") -(al-Mutaffifin 83/15);

and that Musa asked Allah for the sight of Him on this world, and "Allah manifested Himself to the mountain." and "turned it to dust." (al-Araf 7/139), and taught Musa by it that he should not see Him in this world.

It is our opinion that we ought not to declare a single one of the people of the Qiblah an infidel for a

sin of which he is guilty, such as fornication or theft or the drinking of wine, as the Kharijites hold, thinking that such people are infidels (Kuffaar);

but we believe that he who commits any these mortal sins, such as fornication or theft or the like presumptuously declaring it lawful and not acknowledging that is forbidden is an infidel.

We believe that Islam is more extensive than faith, and that faith is not the whole of Islam.

We hold that Allah changes men's hearts, and that their hearts are between two of Allah's fingers, and that Allah will place the heavens on a finger and the earth on a finger, as we are told in the tradition that comes down on the authority of Rasulullah (sallallaahu alayhi wa sallam).

We hold that we ought not to relegate any of the Monotheists, or those who hold fast to the faith, to Paradise or to Hell, save him in whose favour Rasulullah has borne witness concerning Paradise;

and we hope that sinners will attain to Paradise, but we fear that they will be punished in Hell.

We believe that Allah, by the intercession of Muhammad, Rasulullah (sallallaahu alayhi wa sallam), will bring forth a people from Hell after they have been burned to ashes, in accordance with what we are told in the traditions related on the authority of Rasulullah.

We believe in the punishment of the grave, and the Pool, and hold that the Scales are real, and the Bridge is real, and the resurrection after death is real, and that Allah will line up human beings at the Station, and settle the account with the faithful.

We believe that faith consists of words and deeds, and is subject to increase and decrease;

and we receive the authentic traditions regarding it related on the authority of Rasulullah (sallallaahu alayhi wa sallam), which the trustworthy have transmitted, one just man from another, until the tradition goes back to Rasulullah (sallallaahu alayhi wa sallam).

we believe in affection towards our forebears in faith, whom Allah chose for the company of His Prophet, we praise them with the praise wherewith Allah praised them, and are attached to them all.

We believe that the excellent Imam, after Rasulullah (sallallaahu alayhi wa sallam), is Abu Bakr (radiyallahu anh) the Veracious, and that Allah strengthened the Religion by him and gave him success against the renegades, and the Muslims promoted him to the imamate just as Rasulullah (sallallaahu alayhi wa sallam) made him leader of prayer, and they all named him the caliph of Rasulullah (sallallaahu alayhi wa sallam);

then after him came Umar Ibn al-Kattab (radiyallahu anh); then Uthman bin Affan (those who fought with him wrongfully and un-righteously); then Ali Ibn Abi Talib (radiyallahu anh); wherefore these are the imams after Rasulullah (sallallaahu alayhi wa sallam), and their caliphate is a caliphate of Prophecy.

We bear witness concerning Paradise in favour of the ten in whose favour Rasulullah (saw) bore witness to it, and we are attached to all the Companions of the Prophet, and avoid what was disputed among them.

We hold that the four Imam are orthodox, divinely guided, excellent caliphs, unmatched by others in excellence.

We accept all the traditions for which the traditionists vouch: the descent in to the lower heavens, and the Lord's saying: "Is there any who has a request? Is there any who ask forgiveness?" and the other things they relate and vouch for; dissenting from what the deviators and followers of error assert.

We rely, in that wherein we differ, upon our Lord's book, and the Sunnah of our Prophet, and the unanimous consent (Ijmaa) of the Muslims and what it signifies;

and we do not introduce into Allah's religion innovations that Allah does not allow,

nor we do we believe of Allah what we do not know.

We believe that Allah will come in the day of resurrection (as He has said: "and thy Lord shall come and the Angels rank on rank.") -(Abasa 80/23);

and that Allah is near His servants, even as He wishes (as He has said: "We are nearer to him than his Jugular vein." (Qaf 50/15) and as He said: "He came nearer and approached and was at the distance of two bows or even closer.") -(an-Najm 53/8-9)

It belongs to our religion to observe the Friday Assembly, and the feasts, and the remaining prayers and public devotions under the leadership of every pious man or impious (as it is related of Abdullah ibn Umar that he used to pray behind al-Hajjaj ibn Yusuf);

and we believe that the wiping of the sandals is a Sunnah at home and in travel, contrarily to the belief of anybody who denies it;

and we approve prayer for the welfare of the imaams of the Muslims, and the confession of their imamate; and we regard it as error on anybody's part to "going out" against them when they have clearly abandoned rectitude;

and we believe in abstinence from "going out" against them with the sword, and abstinence from fighting in civil commotions (Fitnah).

We confess the going forth of Antichrist (ad-Dajjal), as it is contained in the tradition related on the authority of Rasulullah (sallallahu alayhi wa sallam).

We believe in the punishment of the grave, and in Munkar and Nakir, and their interrogation of

those who are buried in the graves.

We accept the Hadith of Ascension (mi'raj) and regard as authentic many of the visions of sleep, and confess there are interpretations to them.

We approve alms on behalf of the Muslim dead, and prayer for their welfare; and we believe that Allah helps them by it.

We accept it as true that there are sorcerers and sorcery in the world, and that sorcery exists in the world.

We believe in praying for those of the people of the Qiblah who are dead, the pious and the impious, and in the lawfulness of being their heirs.

We confess that Paradise and Hell are created;

and that he who dies or is slain at his appointed term;

and that sustenance is from Allah who gives it to His creatures in the permitted and the forbidden;

and that Shaytan whispers to man and causes him to doubt and infects him, contrarily to the belief of the Mu'tazilah and the Jahmiyyahh (as Allah has said: "They who swallow down usury shall arise in the resurrection only as he ariseth who Shaytan hath infected by his touch." (al-Baqarah 2/276) and as He has said: "against the mischief of the stealthily withdrawn whisperer, who wispereth in man's breast-against jinn and men.") -(an-Nas 114/46)

We believe that Allah can design particularly for the just the signs he manifests to them.

Our belief regarding the children of the polytheists is that Allah will kindle a fire for them in the next world, and then will say to them, "rush into it!" as the tradition tells us concerning it.

We hold that Allah knows what human beings are doing, and what they are going to do, what has been, what is, and how what is not would have been if it had been.

We believe in obedience to the imaams and in the sincere counsel of the Muslims.

We approve separation from every innovation tendency, and the avoidance of the people of straying impulses." (al-Ibaanah an-Usuol ad-Diyaanah)

"And everything that they (i.e., the Ahlu'l Hadith) spoke with, we speak with and go towards it."

"The summarisation of that which the People of Hadith and Sunnah are upon:

And that Allah (azza wa jall) is upon (ala) His Throne just as He has said: "ar-Rahman has ascended (is'tawa) the Throne." (Ta-Ha 20/5)

And that He has two Hands, without asking how, just as He has said: "I created you with My (Two) Hands." (Sad 38/75) and as He has said: "But (both) His Hands are outstretched." (al-Ma'idah 5/64)

And they affirm both Hearing and Seeing for Him and they do not negate that from Allah as the Mu'tazilah have negated it.

And they affirm the Ahadith which have come from Rasulullah (sallallaahu alayhi wa sallam): "Verily, Allah descends to the lowest heaven and says, is there anyone who seeks forgiveness..." in the manner in which it has come from Rasulullah (sallallaahu alayhi wa sallam). And they see the necessity of following the Salaf from the Scholars of the Religion who do not innovate into their religion that for which Allah has given no permission. And they say the Qur'an is the Speech of Allah, it is not created.

"This is a summarization of what they (i.e., the People of the Hadith and the Sunnah) order with, employ and deem necessary (to believe). And everything that has been mentioned from their speech, we speak likewise and tend towards it...This is a mention of the sum of the Companions of Hadith's and the People of the Sunnah's statement.

The sum of what the People of Hadith and the Sunnah are upon is:

Affirmation of Allah, His angels, His books and His messengers; (of) what came from Allah and what the reliable (narrators) narrated from Rasulullah (sallallaahu alayhi wa sallam) they do not reject anything from that; that Allah, glorified is He, is a single god, solitary, eternal. There is no god (worthy of worship) other than Him, He did not take a (female) companion, nor a child; and that Muhammad is His servant and messenger.

(They affirm) that Paradise is true and that the Fire is true; that the Hour is coming (and) there is no doubt about it; and that Allah will resurrect whoever is in the graves.

(They affirm) that Allah, glorified is He, is over His throne as He said: "The Merciful mounted the Throne." (Ta-Ha 20/5); that He has two hands without (asking) how as He said: "I created with My two hand." (al-Qasas 28/75), and as He said: "Rather His two hands are both outstretched." (al-Ma'idah 5/64); that He has two eyes without (asking) how as He said: "proceeding with Our eyes." (al-Qamar 54/14); and that He has a face as He said: "And your Lord's face remains, Possessor of the splendor and the honour." (ar-Rahman 55/27); that it is not said about Allah's names that they are not Allah as the Mu'tazilah and Khawaarij said. And they affirmed that Allah has knowledge, as He said: "He revealed it with His knowledge." (an-Nisa 4/166); "There is not any female that carries (i.e., is pregnant) nor drops (i.e., gives birth), except with His knowledge." (Fatir 35/11). They affirmed the (attribute of) hearing and the (attribute of) sight and they did not negate that from Allah as the Mu'tazilah negated it. And they affirmed the (attribute of) strength for Allah as He said: "And do they not see that Allah is the One who created them? He is more severe than them in strength." (Fussilat 41/15)

They said that there is no good, nor evil, existing in the earth except what Allah willed, and that

things exist by Allah's volition, as He (subhanahu wa ta'ala) said: "And you cannot will except that Allah wills." (at-Takwir 81/29), and as the Muslims said: "Whatever Allah willed existed and whatever He does not will does not exist." And they said that it is not possible for anyone to do something before he does it (or; that anyone is capable of deviating from Allah's knowledge) or that he does something that Allah knew he could not do. They affirm that there is no creator except Allah and that Allah creates the sins of the servants; that Allah creates the deeds of the servants; and that the servants are not able to create anything.

(They affirm) that Allah, glorified is He, made the believers suitable for His obedience and deserted the disbelievers; (that) He was kind to the believers, took care of them, rectified them, and guided them, and (that) He was not kind to the disbelievers. He did not rectify them, nor guide them; and if He rectified them, they certainly would have been righteous (people) and if He guided them, they certainly would have been guided (people). (They affirm) that Allah, glorified is He, is capable of rectifying the disbelievers and of being kind to them such that they become believers. He desired, however, that He not rectify them or be kind to them, but He desired that they be disbelievers just as He knew. He deserted them, led them astray, and sealed their hearts.

(They affirm) that the good and the evil are by Allah's judgement and His predestination. They believe in Allah's judgement and His predestination, its good and its evil, its sweet and its bitter. They believe that they cannot control any benefit, nor harm, for themselves, except (for) whatever Allah willed just as He said. And they refer their affair to Allah, glorified is He. They confirm the need for Allah during every time and the want for Allah during every state.

They say that the Qur'an is Allah's uncreated speech. (Concerning) the speech regarding the (issue of) hesitation and the (issue of) articulation; according to them, whoever spoke of the articulation or of hesitation is a heretic; it is not said that the articulation of the Qur'an is created or uncreated.

They say that Allah (azza wa jall) will be seen by the sights on the Day of Standing just as the moon is seen on the night of the full moon. The believers will see Him and the disbelievers will not see Him because they will be veiled from Allah. Allah (subhanahu wa ta'ala) said: "Nay! Surely, from their Lord on that day, they will certainly be veiled." (al-Mutaffifin 83/15); and that Musa (alayhi's-salam) asked Allah (Jalla Jalaluhu) for the sighting in the worldly (life) and that Allah revealed (Himself) to the mountain and made it level ground, so He made it known to him that he would not see Him in the worldly (life), but he will see Him in the Afterlife.

They do not declare anyone from the People of the Qiblah a disbeliever for a sin he perpetrated, such as the likes of adultery, stealing, and what resembles that from the great sins. They are believers due to what is with them of faith, even though they perpetrate the great sins. Faith according to them is faith in Allah, His angels, His books, His messengers, and in predestination -its good and its evil, its sweet and its bitter- and that whatever escaped them would never have struck them and whatever struck them would never have escaped them. And Islam is that one testifies that there is no god (worthy of worship) except Allah and that Muhammad is Allah's messenger, according to what has come in the Hadith. Islam according to them is not faith.

They affirm that Allah is the Turner of the Hearts. And they affirm the intercession of Allah's

messenger (sallallaahu alayhi wa sallam), and that it is for the People of the Great Sins from his nation; the punishment of the grave; and that the Pool is true, the Sirat is true, the resurrection after death is true, Allah's accounting for His servants is true, and the standing in front of Allah is true.

They affirm that faith is statement and deed, it increases and decreases; and they do not say it is created, nor uncreated. They say Allah's names are Allah, and they do not testify (knowledge) of the Fire for anyone from the People of the Great Sins, nor do they judge Paradise for anyone from the monotheists until Allah sets them down wherever He willed; and they say: "Their affair is to Allah; if He willed He will punish them and if He willed He will forgive them." They believe that Allah (subhanahu wa ta'ala) will take a people from the monotheists out from the Fire according to what has come of it from the narrations from Rasulullah (sallallaahu alayhi wa sallam).

With submission to the authentic narrations and the traditions (which the reliable narrators narrated: a just person from a just person until that ends at Rasulullah) they rebuke arguing and quarreling about the religion, disputing about predestination, and debating about whatever the People of Argument debate and contend (with each other) about from their religion, and they do not (ask) how, nor why, because that is a heresy.

They say that Allah did not order the evil, but (that) He prohibited it and ordered the good. He is not pleased with the evil, even if it was desired to Him.

They recognize the right of the predecessors who Allah (azza wa jall) chose because of the companionship of His prophet (sallallaahu alayhi wa sallam), they accept their virtues, and they withhold from what occurred between them, their young and their old. They give precedence to Abu Bakr (radiyallahu anh), then Umar (radiyallahu anh), then Uthman (radiyallahu anh), then Ali (radiyallahu anh). They affirm that they are the Rightly Guided Successors, the best of all of the people after Rasulullah (sallallaahu alayhi wa sallam).

They attest to the hadiths that came from Rasulullah (mentioning) that "Allah (subhanahu wa ta'ala) descends to the worldly heaven and says: Is there anyone asking for forgiveness?" just as the Hadith came from Rasulullah (sallallaahu alayhi wa sallam).

They keep to the Book and the Sunnah just as Allah (subhanahu wa ta'ala) said: "Thus, if you contend (with each other) in anything, then return it to Allah and the Messenger." (an-Nisa 4/59). They are of the opinion of following those who preceded from the imams of the religion (who) did not introduce heresies into their religion which Allah did not permit.

They affirm that Allah (Jalla Jalaluhu) comes on the Day of Standing, just as He said: "And your Lord will come, as will the angels, row by row." (al-Fajr 89/22), and that Allah gets close to His creation however He wills as He said: "And We are closer to you than the jugular vein." (Qaf 50/17)

They are of the opinion of (praying) the id, the Friday, and the congregational (prayers) behind every imam, righteous or immoral; and they confirm (that) the wiping over the shoes (during ablution) is a Sunnah and deem it appropriate during (times of) settlement and (times of) travel. They confirm the

religious duty of Jihaad against the polytheists since Allah dispatched His prophet (sallallaahu alayhi wa sallam), until the last of the troop fights the Imposter, and after that. They are of the opinion of supplicating for improvement for the imams of the Muslims, that they do not rebel against them with the sword, and that they do not fight them during the (times of) turmoil.

They attest to the emergence of the Imposter (Dajjal) and that Isa bin Maryam (alayhi's-salam) will kill him, and they believe in Munkar and Nakir, the Ascent, the dream during sleep, and that the supplication for the Muslim dead and the charity from them reaches them after their death.

They attest that (there are) magicians in the world, that the magician is a disbeliever, and that magic exists and is found in the world.

They are of the opinion of praying over all of those who die from the People of the Qiblah, the righteous (ones from) them, and the immoral (ones from) them, as well as the (transmission of) their inheritance.

They are of the opinion that Paradise and the Fire are both (already) created; that whoever died died at his appointed time, and similarly whoever was killed was killed at his appointed time; that the provisions are from Allah (subhanahu wa ta'ala) He provides it to His servants whether it is lawful or forbidden; that the devil whispers (temptations) to the human being, causes him to doubt, and causes him to stumble; that it is indeed possible that Allah endows the virtuous with signs (that) support them; that the Sunnah does (not) abrogate the Qur'an¹; that the children's affair is to Allah, if He willed He will punish them, and if He willed He will do with them however He desired; that Allah knows what the servants will do, that he wrote that that will happen, and that the affairs are in Allah's hand.

They are of the opinion of having patience with Allah's judgement, accepting what Allah has commanded of, refraining from what Allah prohibited; sincerity of deed and advising the Muslims. They profess the worship of Allah and the advice to the congregation of the Muslims, avoid great sins, fornication, false statement, bigotry, boasting, pride, contempt for the people, and conceit. They are of the opinion of avoiding every caller to heresy; occupying (themselves) with reading the Qur'an, writing the narrations, and studying jurisprudence, with humbleness; good character; offering the recognized (good acts); stopping the harm; leaving backbiting, defamation, and slander; and checking food and drink.

So this is the sum of what what they command, employ, and hold the opinion of. And of all of what we mentioned of their statement, we speak, and to it we opine; and our success is not except by Allah. He suffices us and is the excellent Trustee. Of Him we seek aid, upon Him we rely, and to Him is the outcome." (al-Maqalat al-Islamiyyin wa Ikhtilaaf al-Musallin)

¹ This is a mistake from the author (may Allah have mercy on him) and perhaps "does not" (لا) was added by the transcriber, either purposely or inadvertently, because the truth that many of the People of the Sunnah are upon is that the Sunnah can abrogate the Qur'an. From that is the Hadith: "(There is) no request for the

heir." (which) abrogated His statement (subhanahu wa ta'ala): "When death visits one of you, if he left good (i.e., wealth), the bequest for the parents and (close) relatives is prescribed for you." (al-Baqarah 2/180)

The Sunnah's abrogating the Qur'an means that the Sunnah specifies the Qur'an's generality or restricts the Qur'an's unrestrictedness, contrary to the Hanafis whose statement is false, based on an unsound foundation; that the Sunnah is speculative according to them.

And because, generally, the predecessors had differed in this issue into two factions:

The first: approved of the Sunnah's abrogating the Qur'an. They deduced (that) by many evidences and maintained that the abrogation was for the ruling only.

The second denied the Sunnah's abrogating the Qur'an; they had other proofs regarding that.

Each of the the two groups replied to the other, and it is an issue of large differing.

Imam Abu Bakr al-Ismaili (d.371H)

He was Abu Bakr Muhammad Ibn Ismail bin Mahraan an-Naysaaburi, more commonly known as al-Ismaili. (adh-Dhahabi, as-Siyar, 14/117)

His teachers and whom he narrated from are Ishaq bin Raahwiyah, Hishaam bin Ammaar, Harmalah Ibn Yahya, Isa bin Zaghba, Muhammad bin Bakkaar, Abi Himmah Muhammad bin Yusuf al-Zubaydi, Muhammad bin Ramh, Abi Naim al-Halabi, Abi Karib and others.

His Students and those who narrated from him are Rafiqah Ibrahim bin Abi Talib, Abu al-Abbas as-Surraaj, Ibn ash-Sharqi, Ahmad bin Ali ar-Raazi, Muhammad bin al-Akhram, Da'laj as-Sijzi, Ismail bin Najid, Ali bin Hamshaath, and his son, Ahmad bin Muhammad.

Hakim said about al-Imam al-Ismaili: "al-Ismaili was one of his time, and the Shaykh of the Muhaddithin (narrators of Hadith) and Fuqaha (jurists), and the best of them with regards to leadership, honorability, and generosity." (Siyaru A'laam an-Nubalaa, 16/294)

as-Sam'aani said about him: "(He is) the Imam of the people of Jarjaan, and he is the one referred to in matter of Hadith and Fiqh...and he is the most notable that is mentioned." (al-Ansaab 1/139)

adh-Dhahabi said about him: "(He is) the Imam, the haafidh (preserver of the Sunnah), the Shaykhu'l-Islam." (Siyaru A'laam an-Nubala, 16/292), and elsewhere he said: "The Imam, the solid haafidh, Shaykhu'l-Islam." (Tathkiratu al-Huffaadh, 3/947)

as-Safdi said about him: "The Imam...the Faqih, Shafi'i the Haafidh." (al-Waafi bil-Waafiyaat, 6/216)

al-Anaabaaki said about him: "The Haafidh...he was an Imam, he went around the cities and met the Shuyukh." (an-Nujum az-Zaahirah, 4/140)

Ibn Kathir said about him: "The big Haafidh, the explorer, the traveler, he heard much and narrated, and collected and wrote (books), and he benefited much and was excellent, and he good both in criticism and theology." (al-Bidaayah wa'n-Nihaayah, 11/317)

Ibn Abdu'l-Hadi said about him: “The Imam, the major Haafidh, one of the major scholars...he was the elder of the Shaafi'iyah, with regards to it.” (Tabaqaat Ulamaa al-Hadith, 3/140)

Ibn Naasir ad-Din said about him: “The Imam...one of the notable preservers of the Sunnah, he was the Shaykh of the collectors of Hadith and jurists, and the best of them in honorability and generosity.” (Shathraat ath-Thahab, 3/72)

I'tiqaad A'immat Ahlu'l-Hadith

The Main Index

Ibn Qudaamah, ash-Sharif Abu al-Abbas Mas'ud Bin Abdi'l-Waahid bin Matar al-Haashimi informed us, that Abu'l-Hasan Ali bin Muhammad al-Jarjaani informed us, that Abul-Qaasim Hamza Bin Yusuf as-Sahmi informed us, that Abu Bakr Ahmad Ibn Ibrahim al-Ismaili said:

The Fundamental Beliefs Held by Ahlu'l-Hadith

Know, may Allah have mercy on us and you that the Madhhab (way; creed; doctrine; ideology) of Ahlu'l-Hadith, the Ahlu's-Sunnah wa'l-Jamaa'ah is acknowledgment of Allah, His Angels, His books and His Messengers, and acceptance of what has been spoken of in the book of Allah, and what been authenticated from the narrations from Rasulullah (sallallaahu alayhi wa sallam). There is no alteration of that which has been narrated from him and no room for rejection, since they were ordered with following the Book and Sunnah, and they are content with the guidance in them (the Book and Sunnah), witnessing that their Prophet (sallallaahu alayhi wa sallam) guides to the Straight Path and being warned about contradicting him that a trial and a painful torment will befall them.

The Statement Concerning Allah's Names and Attributes

They believe that Allah (azza wa jall) is called upon by His good names and is attributed with His attributes that He has named and attributed for Himself as well as what His Messenger (sallallaahu alayhi wa sallam) attributed him with. He created Adam (alayhi's-salam) with his Hand, and His hands are extended and He spends as He likes, without (us) knowing how, and that He (azza wa jall) ascended upon the throne and did not mention how his ascension was done.

A Mention of Some of the Specifics of His Lordship

He is the owner of His creation, and He originated them not because of a need for what He created, and there is no meaning behind His cause of their creation. He does whatever He wishes and rules as He wants, and it is not asked about what He has done, but the creation is responsible for what they have done.

Affirming Allah's Asmaa al-Husnaa (Beautiful Names) and Sifaatuhu al-Ulaa (His Supreme Attributes)

He is called upon by His names, and He is attributed with His attributes that He named and attributed for Himself and what He has been named and attributed with by His Messenger

(sallallaahu alayhi wa sallam) and nothing in the earth or heavens makes Him weak. He is not attributed with a deficiency nor a shameful thing nor a disease, for indeed He (azza wa jall) is above all that.

Affirming the Attribute of the Hands of Allah

He (azza wa jall) created Adam (alayhi's-salam) with His hands, and His hands are extended and He spends as He wishes, without any knowledge of how His hands are (like), since the Book of Allah (subhanahu wa ta'ala) did not talk about it with regards to Kayf (Kayf means in this context, the fashion of His hands, but in other contexts it can mean how He does things, as will come later in the treatise inshaAllaah). He is not to be believed as having¹; limbs, height width, heaviness, thinness, or the likes of these that are exemplified in the creation; there is nothing like Him, blessed be the face of our Lord, the possessor of Glory and Exaltedness. They do not believe as the Mu'tazilah² and the Khawaarij³ and other groups from the people of desires believe, that is, that Allah's names are created⁴.

Their Statement Concerning the Attribute of His Face, Hearing, Seeing, Knowledge, Ability and Speech

They affirm that He has a face, hearing, sight, knowledge, ability, power, speech, and not what the people of deviance from the Mu'tazilah and others say, rather as He (subhanahu wa ta'ala) said: "And the Face of your Lord will remain." (al-Rahman 55/27)

He also said: "He has sent it down with His Knowledge." (an-Nisa 4/166), and: "And they will never compass anything of His Knowledge except that which He wills." (al-Baqarah 2/255). In addition He said: "to Allah belong all honor, power and glory." (Fatir 35/10) and: "with power did We construct the heaven." (adh-Dhariyat 51/47) as well as: "See they not that Allah, Who created them was mightier in strength than them." (an-Nisa 41/15) Furthermore, He said: "Verily, Allah is the All-Provider, Owner of Power, the Most Strong." (adh-Dhariyat 51/58)

So He (azza wa jall) is the possessor of knowledge, strength, power, sight, and speech, as He (azza wa jall) said: "in order that you may be brought up under My Eye." (Ta-Ha 20/39) and: "And construct the ship under Our Eyes and with Our Revelation." (Huud 11/37) He said: "so that he may hear the Word of Allah (the Qur'an)." (at-Tawbah 9/6) as well as: "and to Musa Allah spoke directly." (an-Nisa 4/164) He said: "Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!" (Ya-Sin 36/82)

Affirming the Mashi'ah (Will) of Allah

And they say as the Muslims say altogether: "Whatever Allah wills will happen, and what He does not will, will not happen". He confirmed this by saying: "And you cannot will unless (it be) that Allah wills." (at-Takwir 81/29)

The Knowledge of Allah

They say that there is no way for anyone neither to exceed the knowledge of Allah, and neither does one's own action or will overcome the Will of Allah, nor alter the knowledge of Allah, for He is the knowledgeable and does not become ignorant or forget; He is the able and is not defeated.

The Qur'an is the Speech of Allah

They say the Qur'an is the speech of Allah and is not created. Rather no matter how the one who recites it pronounces it, and with what kind utterance, it is preserved in the chests, recited by the tongues, written in the Masaahif (Qur'an books). It is not created, and whoever says that the pronunciation of the Qur'an is created⁵ then he is intending the Qur'an, and he is saying that the Qur'an is created.

The Actions of the Slaves are Created by Allah

They say that there is no real creator except Allah (azza wa jall) and that the gains of the slaves are all a creation by Allah, and Allah guides whomsoever He wishes and misguides whomsoever He wishes, and there is no Hujjah (plea) for whom Allah (azza wa jall) has misguided, nor an excuse, as He (azza wa jall) said: "With Allah is the perfect proof and argument, (i.e. the Oneness of Allah, the sending of His Messengers and His Holy Books to mankind); had He so willed, He would indeed have guided you all." (al-An'am 6/149) He also said: "As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers))." (al-Araf 7/29) A group He has guided, and a group deserved to be in error; (because) surely they took the Shayatin (devils) as Awliya (protectors and helpers) instead of Allah, and think that they are guided." (al-Araf 7/30) In addition, He said: "And surely, We have created many of the jinn and mankind for Hell." (al-Araf 7/179) and: "No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (al-Lawh al-Mahfuz), before We bring it into existence." (al-Hadid 57/22) The meaning of Nabra'ahaa (bring it into existence), means creating it without any contradiction in language. He said about the people of Jannah: "All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us!" (al-Araf 7/43) and: "had Allah willed, He could have guided all mankind." (ar-Ra'd 13/31), also: "And if your Lord had so willed, He could surely have made mankind one Ummah (nation or community, following one religion i.e., Islam) but they will not cease to disagree. Except him on whom your Lord has bestowed His Mercy (the follower of truth - Islamic Monotheism)." (Huud 11/118-119)

Good and Evil are by the Predestination of Allah

They say that good and evil and the pleasant and bitter is from the predestination of Allah (azza wa jall), it is past (Maadhin, or, given its due share in the past), and He has predestined it. They do not own for themselves neither Dharr (harm) nor Nafa (gain), except what Allah wills, and they are in need of Allah (azza wa jall), and there is no richness for them at any time.

Coming Down to as-Samaa ad-Dunya (earth)

He (azza wa jall) comes down to this earth, based upon what has come in authentic news from Rasulullah (sallallaahu alayhi wa sallam)⁶, without any kind of belief of Kayf in it⁷.

The Believers Seeing Their Lord in the End

They believe in the possibility of the pious slaves seeing Allah on the Day of Judgment, not in this Dunya, and the reality of it for the one who made that (meaning, here, Iman) a garment for him on the Day of Judgment. As He said: "Some faces that Day shall be Nadirah (shining and radiant). Looking at their Lord (Allah)." (Qiyamah 75/22-23) He (azza wa jall) also said regarding the Kuffar: "Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day." (al-Mutaffifin 83/15)

So if the all of the believers and nonbelievers alike are not able to see Him, they would all be veiled from seeing Him. That is without the belief of Tajsim⁸ in Allah (azza wa jall), and without a specification for Him, rather, they see Him (azza wa jall) with their eyes, in a way which He wants, without Kayf.

The Reality of Iman

They say that Iman (belief, faith) is statement, action⁹, and knowledge, and it increases by obedience and decreases by disobedience; whoever obeys more, their Iman increases more than one who does less.

Their Statement Concerning the One who Commits a Major Sin

They say that if one from Ahlu'l-Tawhid, who prays to the same Qiblah as Muslims, commits a sin or many sins, (be they) minor, (or) major, yet standing upon Tawhid to Allah and living up to what Allah has obligated upon them, then they are not charged with infidelity because of that (sin), and they ask for his forgiveness. He (azza wa jall) said: "...But He forgives except that (anything else) to whom He wills..." (an-Nisa 4/48)

The Ruling Behind the One who Purposely Abandons Salat

They have differed about one who purposefully left the obligatory prayers for a length of time and without any remorse. A group made Takfir on them¹⁰, because of the narration of Rasulullah (sallallaahu alayhi wa sallam) in which he states: "Between the slave and Kufr is abandoning the prayer." (Ibn Maajah), and: "Whomever abandons the Salat then he has disbelieved." (Sahih at-Targhib Wa't-Tarhib, # 575), and: "Whomever leaves the Salat, I have freed the protection of Allah from him." (Tabarani), and a group from them interpreted it...and with that whomever leaves it denying it, (is) as Yusuf (alayhi's-salam): "Verily, I have abandoned the religion of a people that believe not in Allah..." (Yusuf 12/37) He left¹¹ the denial of Kufr (i.e., left the state of denial in Allah that is Kufr).

The Statements of the People of Knowledge Concerning the Difference between Islam and Iman

Some of them said that indeed Iman is statement and action, and Islam is performing what has been ordained upon mankind to do. If he mentioned every name it is connected with the other, so it was said, The Mu'minin and Muslimun are single with different meanings were intended that was not meant for the other, and if one would mention both names then it is inclusive and include each other.

Many of them¹² said that Islam and Iman are one, because He (azza wa jall) said: "And whoever chooses a religion other than Islâm then it will not be accepted from him." (Al-i Imran 3/85) So if Iman is other than it (meaning Islam), it is not accepted, and He said: "So We brought out from therein the believers. But We found not there any household of the Muslims except one (i.e., Lut and his two daughters)." (adh-Dhariyat 51/36-37)

Among them are those who said that Islam is specific to submission to Allah, obedience to Him and compliance to His Rule in that which he believes in, since He said: "The Bedouins say: "We believe." Say: "You believe not but you only say: 'We have surrendered (in Islam),' for Faith has not yet entered your hearts." (al-Hukurat 49/14) And He said: "They regard as favor to you (O Muhammad)

that they have embraced Islam. Say: "Count not your Islam as a favor upon me. Nay, but Allah has conferred a favor upon you that He has guided you to the Faith." (al-Hujurat 49/17) And this is also a proof to whoever says that they are one.

Shafaa'ah (intercession), the Hawdh (Pool of the Prophet), the Ma'aad (Hereafter), and Accountability

They also say that Allah takes out from the fire a people from the people of Tawhid (Ahlu'l-Tawhid) by the intercession of the intercessors, and that the Shafaa'ah is true, and that the Hawdh is true, and the hereafter is true, and accountability is true.

Leaving Testifying on Behalf of any Muwahhidin (monotheistic believers), that They are in Jannah or Hellfire

They also do discount any of the people of the (correct) creed as to whether they are in Paradise or Hell, because the knowledge in that is unseen to them; they do not know what one died on, Iman? or Kufr? But they (do) say that if one died on Islam and abstained from the Major Sins and desires and misdeeds then they are from the people of Paradise, because of His statement (azza wa jall): "Verily, those who believe (in the Oneness of Allah, and in His Messenger Muhammad including all obligations ordered by Islam) and do righteous good deeds." and they did not have any sins: "they are the best of creatures. Their reward with their Lord is Adn (Eden) Paradise (Gardens of Eternity)." (al-Bayyina 98/7-8) In addition whoever Rasulullah (sallallaahu alayhi wa sallam) testified on their behalf with his spring, and that (the spring) has been authenticated on his behalf, and they testify for him about that (the spring), in accordance to Rasulullah (sallallaahu alayhi wa sallam) and in affirmation of his statement.

The Punishment of the Grave

They also say that the punishment in the grave is true. Allah punishes whoever deserves it if He wills, and if He wills he forgives them, because of His statement: "The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's (Pharaoh) people to enter the severest torment!" (al-Ghafir 40/46) So it is affirmed that what was left in the current life of morning and afternoon, excluding what is between them, until the Day of Judgment comes they are given the severest torment, without any decrease, as was the case in the current life. He said: "But whosoever turns away from My Reminder (i.e., neither believes in this Qur'an nor acts on its teachings.) verily, for him is a life of hardship." (Ta-Ha 20/124), meaning before the passing away of the current life, because of His statement: "and We shall raise him up blind on the Day of Resurrection." (Ta-Ha 20/124) It explains that the life of hardship comes before the Day of Judgment. In our observation the Jews, Christians and polytheist are enjoying a life of ease and wellbeing; it is not known that He wanted the lack of Rizq (livelihood; sustenance; means of living, etc.) to be in this Dunya, (and this is known) because the amount of sustenance that the Mushrikin posses. Rather, He wanted this to be after the death, and before the Gathering (Hashr).

The Questioning of Munkar and Nakir

They also believe in Munkar and Nakir based on the news that has been established from Rasulullah (sallallaahu alayhi wa sallam) with the statement of Allah (azza wa jall): "Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah

Alone and none else), and in the Hereafter. And Allah will cause to go astray those who are Zalimun (polytheists and wrong-doers), and Allah does what He wills." (Ibrahim 14/27) As well as what has been narrated in its explanation from Rasulullah (sallallaahu alayhi wa sallam)¹³.

Abandoning Quarreling and Disputing in the Religion

They see abandoning quarreling and disputing about the Qur'an and other issues, because of His statement: "none disputes in the ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah but those who disbelieve." (al-Ghafir 40/4), meaning arguing about it as a means of disbelieving in it, and Allah knows best.

The Caliphate of the Khulafaa ar-Raashidin

They affirm the caliphate of Abu Bakr (Ibn Abi Quhaafah) because the Sahabah chose him, next the caliphate Umar (Ibn al-Khattaab) after Abu Bakr (radiyallahu anh) because of Abu Bakr's appointment of him after himself, then the caliphate of Uthmaan (bin Affaan) by consensus of the counsel and the remaining Muslims as well as the order of Umar (radiyallahu anh), and the caliphate of Ali bin Abi Talib (radiyallahu anh) based upon the pledge of the ones who saw (the Battle of) Badr. In addition, the caliphate of Ammaar bin Yaasir (radiyallahu anh), and Sahl bin Hanif (radiyallahu anh), and whoever followed them from among the remainder of the companions with what has been mentioned and its virtues.

The Comparison Between the Sahabah

They say in comparison of the Sahabah as Allah said: "Verily, Allah is pleased with those who give you pledge of allegiance under the tree." (al-Fath 48/10), and His statement: "And the foremost to embrace Islam of the Muhajirun (those who migrated from Makkah to Madinah) and the Ansar (the citizens of Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them..." (at-Tawbah 9/100)

Their Statement on Those Who Despise the Companions

Whoever is angry by their place with Allah then he is feared for, considering that there is nothing greater than that, because of His statement (azza wa jall): "Muhammad is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e., of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Tawrat (Torah). But their description in the Injil (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and then becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e., Paradise)." (al-Fath 48/29), so He informed that he made them a source of anger for disbelievers.

They said regarding their Caliphate, as Allah (azza wa jall) said: "Allah has promised those among you who believe, and do righteous good deeds." (an-Nur 24/55) so He with His statement: "(Those among you)" was admonishing those who are born at the time of the Prophet (sallallaahu alayhi wa sallam) with regards to their religion. He said after that: "that He will certainly grant them

succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e., Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me.", thereby strengthening the religion with Abu Bakr (radiyallahu anh), Umar (radiyallahu anh), and Uthman (radiyallahu anh); this is the promise of Allah in their faith, they invade and are not invaded, and they frighten their enemies but are not frightened by their enemies.

Allah also said to the ones who stayed behind in the battle that He assigned them to fight: "If Allah brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me, nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind." (at-Tawbah 9/83), so when they found Rasulallah (sallallahu alayhi wa sallam) asking him for permission to go out to fight the enemy, but he did not allow them. Allah (azza wa jall) sent the following: "Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you," They want to change Allah's Words. Say: "You shall not follow us; thus Allah has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little." (al-Fath 48/15), and said to them: "Say (O Muhammad) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allah will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment." (al-Fath 48/16)

So those who were alive during the time of Rasulallah (sallallahu alayhi wa sallam) were the ones being admonished with these ayat because of their disobedience to him. Some of them were still alive during the time of Abu Bakr (radiyallahu anh), Umar (radiyallahu anh), and Uthman (radiyallahu anh) and obeying them would earn for them a reward, and disobeying would earn a great torment. Our pronouncement regarding their Caliphate may Allah be pleased with them is from Allah (azza wa jall), and He did not put in our hearts a grudge against them, so if one of their Caliphate is established, then after that all of the four caliphates were arranged.

Jumu'ah Behind Every Muslim Imam, Regardless if They are Pious or Tyrannical

They observe the prayer –Jumu'ah or otherwise- behind every Muslim Imam, regardless if he is pious or tyrannical, for indeed Allah (azza wa jall) ordered performing Jumu'ah as an absolute obligation, with His knowledge (azza wa jall), that some of the leaders that would appear would be a Fajir (immoral) or a Fasiq (sinner), and He did not exclude a time (to do it) other than that time, nor a command to announce a Jumu'ah other than that without a reason.

Jihaad with a Leader Even if They are Tyrannical

They see the (permissibility) of Jihaad against the Kuffar alongside leaders, even if they are oppressive, and believe that Du'a should be made for them of goodness and that they turn towards justness; they do not accept the permissibility of making Khuruj (rebellion) against them with the sword, nor fighting to cause tribulation. They regard the permissibility of fighting the unjust group alongside the just ruler, if they are present and the preconditions are met.

The Land of Islam

They see that the land, the land of Islam is not the land of disbelief as the Mu'tazilah believe, as long as the call for prayer (is present), the administration is clear (on Islam), and the people are strengthened by it and are safe.

The Actions of the Slaves Does Not Constitute One's Entrance into Jannah, Except by the Favor of Allah

They believe that one is not guaranteed to enter Jannah, even if they did any action, except by the favor of Allah and his mercy. He specifies to whom He wishes, for His knowledge of goodness and His accepting obedience is a good plea from Him, and not a pardon, as Allah said: "And had it not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins. But Allah purifies (guides to Islam) whom He wills." (an-Nur 24/21); "Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaytan (Satan), save a few of you." (an-Nisa 4/83); "But Allah chooses for His Mercy whom He wills." (al-Baqarah 2/105)

Allah is the ar-Razzaaq (Provider of Sustenance)

Allah (azza wa jall) provides sustenance for every living creation, nourishment that by it, life remains sustained. Allah provides sustenance to the creation that remain (alive), and He is the one who provided for mankind, be it from Halaal or Haraam. Likewise He provides the adornments and what is used to gain livelihood.

Allah is the Creator of the Shayatin (devils) and Their Whispers

They believe that Allah (jaw) created the Shayatin that whisper to the offspring of Adam (alayhi's-salam), that they delude and deceive them, and that the Shaytan interferes with mankind¹⁴.

Magic and Magicians

In this life there is Magic and Magicians and that Magic, and using it, is Kufr for the one using it, believing in it, being someone who brings gain and loss without the permission of Allah.

Avoiding the Mu'tadi (innovator; heretic; heresiarch)

They believe that Bid'ah should be avoided, as well as sins, pride, arrogance, vainglory, treachery, corruption, and slandering. They believe that one should leave off of bringing harm to people and should leave al-Ghiybah (backbiting), except for the one who openly does Bid'ah and calls to it; talking about him is not backbiting to them.

Learn Knowledge

They believe that knowledge should be sought from its most likely places. Seriousness is taken in learning the Qur'an and its sciences and explanation, listening to the sunnan (or, Ahadith) of Rasulullah (sallallahu alayhi wa sallam), collection thereof and understanding them, and seeking the athaar (Athar can sometimes mean a Hadith, but is most likely used for a statement of a companion or from the two generations after them).

Refraining from (talking evil of) the Sahabah

They also refrain from backbiting the Sahabah and to ascribe evils upon them. They entrust what has happened between them, and its interpretation, to Allah (azza wa jall).

The Need of the Jamaa'ah (group)

And the need of the Jamaa'ah, and virtue while eating, drinking and dressing, and putting effort in doing good, and ordering with good and forbidding evil (Amr bil-Ma'ruf wan-Nahi'an al-Munkar), and avoiding the Jahilin (ignorant people) until the truth is taught and clarified to them, and then after that comes objections and penalties, after the clarification, and then establishing forgiveness between them and from them.

The Necessity and Need of the Madhhab of Ahlu'l-Hadith, the Firqah an-Naajiyah (Saved Sect)

This is the foundation of the religion and Mathhab, (this is) the beliefs of the people of Hadith, those whom no innovation disgraced them, nor did any tribulation delude them. They did not become soft and hasten to any action in Islam that is makruh (disliked), and they did not separate from this way.

And know that Allah (azza wa jall) promised in His Book His love and Forgiveness to those who follow His Messenger (sallallaahu alayhi wa sallam) and He made them the Saved Sect and the group that follows (Him). He (azza wa jall) said to whomever says that he loves Allah (azza wa jall): "Say (O Muhammad to mankind): "If you (really) love Allah then follow me (i.e., accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins." (Al-i Imran 3/31)

May Allah benefit us and you with knowledge and preserve us through Taqwa from deviance and heresy, by His blessing and mercy.

Footnotes:

¹⁻ These terms are not from among the known terms to Ahlu's-Sunnah wa'l-Jamaa'ah from among the Salaf (pious predecessors) of this nation, rather, it is from the innovated terms of the heretics, and expressing the truth with the Islamic terms is the path of Ahlu's-Sunnah wa'l-Jamaa'ah. So it is not needed for the seeker of the truth to pay attention to these types of terms and reliance upon them, and the Imam, may Allah have mercy upon him, the author, was not free from using these words. Indeed Allah (azza wa jall), is attributed with the complete attributes and is described with the exalted descriptions. So regardless of the matter, the falsehood is rejected from the one who says it, regardless of whom it may be. The Salafi rule, regarding matters like this, is that it is not permissible to reject or affirm except after elaboration and clarification of what was intended by its saying, and upon the author was to explain the rejection, other than (as what is known is that) He wanted by this rejection to close the path for the Mu'attilah (those who reject the meanings of Allah's attributes), so that they do not have an opportunity to accuse the Ahlu'l-Hadith with Tashbih (likening Allah to His creation). But if he, may Allah have mercy upon him, held off from mentioning these terms it would have been helpful.

²⁻ The Mu'tazilah: a Kalaami (philosophical) group that appeared in the beginning of the second century Hijri. It began in the first Abbasid Caliphate, and its name refers to two incidents that occurred. The first was the abandonment (I'tizaal) of its Imam, Waasil bin Ata, from the audience of Hasan al-Basri and the second is because of the statement of Waasil that the one who does a major sin is neither a disbeliever nor a believer, rather, he is in a place in between the two. When Waasil isolated himself from the sittings of Hasan and Amr bin Ubayd sat with Waasil, their followers were called the Mu'tazilah. This group relies upon Aql (logic) and were extreme in that and used it as precedence over Naql (the authentic reports).

³⁻ The Khawaarij: Plural for Khaarijah (rebel), meaning a rebellious group. They became known by this term

because they rebelled against Ali (radiyallahu anh) and those who were with him in the Battle of Siffin. The Khawaarij have split into many groups, but are unified by their Takfir of Uthman (radiyallahu anh) and Ali (radiyallahu anh), the People of the Camel and whomever is in agreement with the leadership and seeks to rectify the leaderships or either of them, as well as Takfir the one who does a Kabirah (Major sin). (ash-Sahrastani, al-Milal wa'n-Nihal 1/114; al-Bagdadi, al-Farq Bayn al-Firaq, 72-3; Abu Hasan al-Ashari, Maqaalaat al-Islamiyyin, 1/167; Ibn Taymiyyah, Majmu al-Fatawa, 3/279)

⁴⁻ This is from the foolishness of the Jahmiyyah and the Mu'tazilah and those who follow them. This is based upon their statement about the Qur'an being created. Darimi said: "And al-Marisi had a creed regarding the names of Allah which was like his creed regarding the Qur'an; the Qur'an according to him was created, and was from the statements of man, and that Allah did not speak a word thereof, according to him, and likewise his creed regarding the Asma of Allah, it is from the creation of mankind...So this which he called to is one the big fundamentals of the Jahmiyyah, that with it their tribulation was built upon, and what their misguidance was founded upon, and wronged many fools with this." (ar-Radd ala al-Marisi)

And their doubt is: "That if they affirm for Allah ninety-nine names that means that they are affirming ninety-nine gods!" (Sharh Usul al-I'tiqad, 2/215)

A group from among the Salaf have made Takfir of them. Ishaq Ibn Raahwiyah said: "And they –the Jahmiyyah– arrived to the point that Allah's names are created...and this is clear Kufr." Imam Ahmad Ibn Hanbal said: "Whomever claims that the names of Allah are created has committed Kufr." (Sharh Usul al-I'tiqad, 2/214) Khalaf bin Hishaam al-Maqri said: "Whoever said that the names of Allah are created then his disbelief is clearer to me than this Sun." (Sharh Usul al-I'tiqad, 2/207)

⁵⁻ Many of the people of desires claimed that Imam Bukhari said: "My lafth (pronunciation) of the Qur'an is created", but after analysis, it is clear that alleging this statement to Imam Bukhari is a falsehood alleged against him and he is free from such statements. Nasr bin Muhammad said: "I heard Muhammad bin Ismail al-Bukhari said: 'Whoever claims that I said that my pronunciation of the Qur'an is created; is a liar, for I did not say that.'" (Tabaqaat al-Hanaabilah, 1/277; Siyar A'laam an-Nubala, 12/457) Abu Amr and al-Khaffaaf said: "I came to Bukhari and debated with him regarding Hadith until I gave up and I said: 'O Abu Abdullah! Here is one who says that you said this statement.' So he said: 'O Abu Amr! Memorize what I am saying to you: Whoever from Naysaabur, Qums, ar-Rayy, Hamathaana, Halwaan, Baghdad, Kufa, Basra, Makkah, and Madinah claims that I said that my pronunciation of the Qur'an is created then he is a liar, for I did not say that, I merely said that the actions of the slaves are created.'" (Tarikh Baghdad, 2/32; Muqaddamat Fathu'l-Bari, 492; Siyar A'laam an-Nubala, 12/457-458)

⁶⁻ In the Aqidah of the Salaf, the Ashabu'l-Hadith: "Based upon what has been authentically attributed to the prophet (sallallahu alayhi wa sallam), and Allah (azza wa jall) said: "Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and the angels?" (al-Baqarah 2/210) And He said: "And your Lord comes with the angels in rows." (al-Fajr 89/22) And we believe in that, all of it, based upon what has come to us.'

⁷⁻ In the creed of the Salaf, the people of Hadith, "without Kayf, because if He (azza wa jall), wanted to explain to us how, He would have done so. So we end where He has ruled, and we stay away from likening Allah to His creation, since we were ordered with that in His statement: "He (Allah) is the one Who sent down upon you the Book (Qur'an), among them are verses that are clear, they are the foundations of the book. As well as others that are Mutashabih (unclear). And as for those who have in their hearts a deviance, then they follow that which is unclear from it (the Qur'an), seeking tribulation and interpretation. And none knows its interpretation except Allah. And those who are firm in knowledge say: 'We believe in it, all is from our Lord.

And none remember except those with intellect." (Al-i Imran 3/7)

⁸⁻ at-Tajsim is an innovated term that the Ahl al-Kalaam invented, for it was not mentioned in the Book, nor the Sunnah, nor did any of the companions or the Taabi'in know of it, nor any of the Imaams of the Religion. So because of that, it is not permissible to mention it or affirm it, for Allah is not ascribed except with that which He ascribes to Himself, or what His Messenger (sallallaahu alayhi wa sallam), ascribed to him, be it a negation or an affirmation.

⁹⁻ Action is two parts: Action of the heart, and it is sincerity and intention; and the actions of the limbs, and the tongue is included in that.

¹⁰⁻ Among them are Umar bin al-Khattab (radiyallahu anh), Mu'adh Ibn Jabal (radiyallahu anh), Ibn Mas'ud (radiyallahu anh), Ibn Abbas (radiyallahu anh), Jaabir bin Abdullah (radiyallahu anh), Abu ad-Darda (radiyallahu anh). From amongst the Taabi'in are: Ibrahim an-Nakha'i, Abdullah bin al-Mubaarak, Ayyub as-Sakhtiaani, Ishaq bin Raahwiyah, Ahmad bin Hanbal, Abu Bakr Ibn Abi Shayba, and other than them, may Allah have mercy upon them all. (Ibn Hazm, al-Mahlaa, 2/242; Khattabi, Ma'aalim as-Sunnan, 5/58; Ibn Qayyim, Kitaab as-Salat, 37)

¹¹⁻ It is well-known that Prophet Yusuf (alayhi's-salam) was not deceived by the way of disbelief, but rather he avoided disbelief as a way of denying it, and it is known that leaving something does not necessarily mean that he fell into it first.

¹²⁻ Among them is Muhammad bin Nasr al-Maruzi, Sufyaan ath-Thawri, Bukhari, al-Mazani, and Ibn Abdu'l-Barr. (Ibn Rajab, Jaami al-Uloom wa'l-Hikam, 170; Ibn Hajar, Fathu'l-Bari, 1/114-115)

¹³⁻ Rasulullah (sallallaahu alayhi wa sallam) said in explanation of this Ayah: "The Muslim, if he is asked in the grave, he testifies that 'lallahalllaAllah, Muhammadun Rasulullah, that is Allah's statement: "Allah will make firm those who have believed with the firm statement both in the Dunya (current life) and the hereafter..." (Bukhari)

¹⁴⁻ As Allah (azza wa jall), said: "Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytan (Satan) leading him to insanity..." (al-Baqarah 2/275)

Imam Ibn Abi Zaid al-Qayrawani (d.386H)

Obligatory Religious Matters that the Tongue should Give Expression to and the Heart should firmly Believe

ar-Risalah Bakurah as-Sa'd

"These obligatory tenets include believing in the heart and expressing with the tongue that:

1- Allah (azza wa jall) is one deity and that there is no deity other than Him,

2- nor is there any like Him nor any equal to Him.

3- He (azza wa jall) has no child, no father, no wife and no partner.

4- There is no beginning to His firstness nor any end to His lastness.

5- Those who try to describe Him can never adequately do so nor can thinkers encompass Him in their thought.

5- Real thinkers may derive lessons from His signs but do not try to think about the nature of His Essence.

6- But they do not attain any of His knowledge except what He wills. His Footstool embraces the heavens and the earth, and their preservation does not tire Him. He is the Most High, the Magnificent. The All-Knower and the All-Aware, the Arranger and the All-Powerful. The All-Hearer and the All-Seeing. The High and the Great.

7- He (azza wa jall) is over His Glorious Throne Himself.

8- He (azza wa jall) is everywhere by His knowledge.

9- He (azza wa jall) created man and He (azza wa jall) knows what his self whispers to him and He (azza wa jall) is nearer to him than his jugular vein.

10- "No leaf falls without Him knowing of it nor is there any seed in the darkness of the earth, nor any wet thing nor any dry thing, that is not in a clear book." (al-An'am 6/59).

11- He (azza wa jall) settled on His throne and has absolute control over His kingdom.

12- He (azza wa jall) has the most beautiful names and the most sublime attributes.

13- He (azza wa jall) has always had all these names and attributes.

14- He (azza wa jall) is exalted above any of His attributes ever having been created or any of His names having been brought into existence.

15- He (azza wa jall) spoke to Musa (alayhi's-salam) with His speech which is an attribute of His Self and not something created.

16- He (azza wa jall) manifested Himself to the mountain and it disintegrated through exposure to His majesty.

17- The Qur'an is the speech of Allah, not something created which must therefore die out, nor the attribute of something created which must therefore come to an end.

18- Also included is belief in the Decree both the good of it and the evil of it, the sweet of it and the bitter of it. All of this has been decreed by Allah, our Lord.

19- The way things are decided is entirely in His hand and the way they happen is according to His decree.

20- He (azza wa jall) knows all things before they come into existence and they take place in the way He has already decided.

21- There is nothing that His servants say or do which He has not decreed and does not have knowledge of. "Does not He who creates know, when He is the Subtle and the Aware." (al-Mulk 67/14)

22. He leads astray whomever He (azza wa jall) wills and so debases them by His justice, and guides whomever He (azza wa jall) wills and so grants them success by His generosity.

23- In that way everyone is eased by Him to what He (azza wa jall) already has knowledge of and has previously decreed as to whether they are to be among the fortunate or the wretched.

24- He (azza wa jall) is exalted above there being anything He does not desire in His kingdom, or that there should be anything not dependant on Him, or that there should be any creator of anything other than Him.

25- The Lord of all people, the Lord of their actions, the One who decrees their movements and the time of their death. He has sent Messengers to them in order that they should have no argument against Him.

26- He sealed this Messengership, warning, and Prophethood with his Prophet Muhammad (sallallaahu alayhi wa sallam) whom He made the last of the Messengers: "A bringer of good news and a warner, calling to Allah by His permission and an illuminating lamp." (al-Ahzab 33/45-46)

27- He (azza wa jall) sent down on him His Wise Book and by means of him He explained his upright religion and guided to the Straight Path.

28- Also part of what must be believed is that the Final Hour is coming; there is no doubt about it.

29- Allah (azza wa jall) will raise up all who have died: "As He brought them into existence the first time so they will be brought back again."

30- Allah (subhanahu wa ta'ala) has multiplied the reward of the good actions of His believing servants, pardoned them for their major wrong actions by virtue of their repentance and forgiven them for their minor wrong actions by virtue of their avoidance of the major wrong actions.

31- He (azza wa jall) has made those who do not repent of their major wrong actions become subject to His will: "Allah does not forgive anything being associated with Him, but He forgives anything other than that to whoever He wills." (an-Nisa 4/48)

32- Those He punishes with His Fire, He will remove from it because of their faith and by this He will cause them to enter His Garden: "Whoever does an atom's weight of good will see it."

33- Those of the community of the Prophet (sallallaahu alayhi wa sallam) who have committed major wrong actions and for whom he intercedes, will be brought out of the Fire by his intercession.

34- Allah (azza wa jall) has created the Garden and has made it ready as an everlasting abode for His friends. He will honour them in it with the vision of His Noble Face.

35- This is the same Garden from which He sent down Adam (alayhi's-salam), His Prophet and Khalif, to the earth, which was as it had already been decreed in His foreknowledge.

36- He (azza wa jall) has created the Fire and has made it ready as an everlasting abode for those who disbelieve in Him and deny His signs and Books and Messengers and He made them veiled from seeing Him.

37- Allah (subhanahu wa ta'ala) will come on the Day of Rising "with the angels, row by row" to make the different peoples confront their accounts and their punishment or reward.

38- The balances will be set up to weigh people's actions: "Whoever's actions are heavy in the balance; they are the successful."

39- People will be given pages on which their actions are recorded: "Whoever is given his book in his right hand will be given an easy accounting and whoever is given his book behind his back; they will burn in a Fire."

40- The Bridge is true and people will cross it according to their actions. Those who cross it, and achieve safety from the Fire, do so at different speeds, while the actions of others cast them to their destruction in the Fire.

41- Also included is belief in the Basin of Rasulullah (sallallaahu alayhi wa sallam) which his community will come down to drink from after which they will never feel thirst again. But those who make any changes or alterations in the religion will be driven from it.

42- Belief consists of what you say with the tongue, what you believe sincerely in the heart, and what you do with the limbs. It increases when your actions increase and decreases when they decrease. So it is through actions or the lack of them that increase and decrease in belief occurs. The statement of belief is not complete without action.

43- Neither the statement nor action are complete without intention. And neither the statement nor intention are complete unless they are in accordance with the Sunnah.

44- No muslim becomes an unbeliever through wrong actions.

45- Martyrs are alive, receiving their provision in the presence of their Lord.

46- The spirits of the fortunate remain in bliss until the day they are raised again. The spirits of the wretched are tormented until the Day of Judgement.

47- The believers are tried and questioned in their graves: "Allah makes those who believe firm by giving them firm words in the life of this world and the next world."

48- People have recording angels over them who write down their actions. Nothing people do escapes the knowledge of their Lord.

49- The angel of death seizes people's spirits by the permission of his Lord.

50- The best generation are those who saw Rasulullah (sallallaahu alayhi wa sallam) and believed in him. Then those who followed them and then those who followed them.

51- The best of the Companions are the rightly-guided khalifs. Firstly, Abu Bakr (radiyallahu anh), then Umar (radiyallahu anh), then Uthman (radiyallahu anh), then Ali (radiyallahu anh).

52- None of the Companions of Rasulullah (sallallaahu alayhi wa sallam) should be mentioned except in the best way and silence should be maintained concerning any disagreements that broke out between them. They are the people who are most worthy of being considered in the best light possible and the people whose opinions should be most respected.

53- Obedience to the leaders of the muslims, both their rulers and their men of knowledge, is obligatory.

54- It is also obligatory to follow the Pious Predecessors (Salaf), to tread in their footsteps and ask forgiveness for them.

54- It is also obligatory to avoid wrangling and argumentation regarding the religion.

56- Every new thing which people have introduced into it must be avoided.

May Allah praise and give much safety and peace to our master Muhammad, his family, his wives and his descendants."

Imam ibn Abi Asim (d.387H)

As-Sunnah

Abu Bakr ibn Abi Asim said, may Allah have mercy upon him: You have asked about the Sunnah, what is it? The word Sunnah is a comprehensive term that encompasses several meanings of rulings and other matters. The people of knowledge have agreed to attribute to the Sunnah (the following):

al-Qadr

The affirmation of al-Qadr [preordination] and that al-Istita'ah [ability] is with the action for the action; the (affirmation of the) belief in the good and evil of al-Qadr and its sweetness and bitterness; the (affirmation that) every act of obedience of the obedient is by the success from Allah, and that every act of disobedience of the disobedient is by Allah forsaking them, as decreed beforehand by Allah for Allah. Both the happiness of the happy one and the misery of the miserable are decreed beforehand. Nothing escapes the will of Allah and what He wants. Actions of the creatures in their goodness and evilness are their actions, yet created by their Creator.

al-Qur`an

The Qur`an is the Speech of Allah Most Blessed and Exalted that He has spoken. It is not created and whoever says that it is created, and has the proof established against him, is a disbeliever in Allah the Great, and whoever says it before having the proof established against him, is not (yet) accountable.

al-Iman

Iman (faith and belief) includes sayings and deeds and increases and decreases.

ar-Ru`ya

[We] affirm the seeing of Allah the Almighty and Majestic, for Allah's friends will see him in the Hereafter by the sight of the eyes as this has been reported in (prophetic) narrations.

Afdal al-Sahabah, may Allah be pleased with them

Abu Bakr as-Sadeeq is the best of the companions of the Messenger of Allah, (peace and blessing be upon him). He is the first Khaleefa (Caliph, vicerent) after the Prophet. His Caliphate is Khalafah Nabuwah (deputy leadership followings the Prophet). The people pledged their allegiance to him and he was the best of the companions and the most deserving of leadership. Umar (ibn al-Khattab) comes next in precedent merit and right for leadership, then Uthman (ibn Affan), then Ali (ibn Abi Talib), may Allah's mercy be upon all of them.

Abu Bakr, may Allah be pleased with him

For me Abu Bakr is the most knowledgeable after the Messenger of Allah, (peace and blessing be upon him), and the best, most ascetic, most courageous, and most generous. The proof of this is

what he said about Ahl-ar-Riddah (the apostates) when the companions of the Messenger of Allah, peace and blessing be upon him, had accepted to relinquish some things to them, yet Abu Bakr refused this position and demanded that they perform all that is obligatory upon them or they will be fought about it. He saw that disbelief in some of the revelation makes fighting them lawful and he became determined to fight them and they knew that this was the truth. His courageousness is proven by the fact that he was with the Prophet peace and blessing be upon him in the cave during the Emigration exposing himself to the Quraish tribe and all the Arabs, along with the fact that the polytheists were after them and had propagated bounty for their capture. His good judgment, nobleness and generosity is proven in that his wealth was forty thousand Uqiyyah of gold and he spent all of it for the cause of Islam. His asceticism is proven by the fact that the Prophet peace and blessing be upon him encouraged charity and Abu Bakr came with all his money to the Prophet (peace and blessing of Allah be upon him) so he asked him: "What have you left for you family?" He said: "Allah and His Messenger." No other person of the companions did this. And concerning the story of the document that the Prophet peace and blessing be upon him wanted to right (he said) Allah forbids but to protect by the believers. Allah named him „as-Sadeeq“ (the Truthful) from above the heavens. All the companions pledged allegiance to him and agreed upon his leadership and they knew that the best advantage was in his leadership. They called him Khaleefa Rasulu-llah (Vicegerent of the Messenger of Allah) and gave him this epitaph.

Umar, may Allah be pleased with him

Then Umar ibn al-Khattab may Allah have mercy on him, was on the path like Abu Bakr, in what we have described, along with Umar's strictness, straightness, and political acumen. A proof of this is his saying to Uyyainah and al-Aqra" (ibn Habis): "The Prophet of Allah peace and blessing be upon him only used to be easy upon you to attract you to Islam (by giving of the Zakat money) when Islam was inconsequential but now Allah has made us independent of our need for you." There is abundant news about Umar's biography and political skills.

Uthman, may Allah be pleased with him

Then Uthman ibn Affan is one of the most knowledgeable, courageous, generous and liberal of the companions. An example of his knowledge is when Ali and Abdur-Rahman may Allah's mercy be upon them indicated that the slave girl of Hatib should be punishment and Umar agreed with them on this and he said: "What do you say O Aba Amr?" He said: "I do not see that she should be punished since she seems happy about it (and in another manuscript deems it lawful), and the punishment is only to be enacted upon those that perform the crime (knowingly)." Uthman married the two daughters of the Prophet, peace and blessing be upon him (Ruqaiyah and Umm Kulthoom, may Allah be pleased with them). He was of the most intelligent. He made the worship of recitation of the Qur'an prevalent: even though he was of an elder age and the time short he memorized it and would recite it in one night. An example of his generosity is when the Prophet peace and blessing be upon him asked for aid in equipping Jaish al-Usra (The Army of Hardship) and he came with one thousand Dinar (gold pieces) then another thousand then another thousand, then he equipped the entire army.

Ali, may Allah be pleased with him

Then Ali ibn Abi Talib may Allah's mercy be upon him proceeded upon the same path in his completeness, asceticism, knowledge, generosity. Of his asceticism is the fact that he spent in one

year forty thousand Dinar distributing them while his own shirt was shredded of modest cut. Muhammad ibn Ka'ab al-Quraizdhi said that he heard Ali say: The charity of my wealth has reached four thousand Dinars. Another example of his virtues is that he married the Fatimah (the daughter of the Prophet (peace and blessing be upon him) and (his sons are) Hasan and Husain (the grandsons of the of the Prophet (peace and blessing be upon him)), may Allah's mercy be upon them. Another example is that he carried the door of Khaibar and killed Marhab (during this famous conquest). He has many merits that would take much to enumerate.

Ahl ash-Shura

There are many merits to each one of the people of the Shura (consultation) that would take much to recollect.

Adthab al-Qabr, Munkar wa Nakeer, ash-Shafa'ah, al-Haud, al-Mizan

And what might also be attributed to the Sunnah according to me is the belief in the Adthab al-Qabr (punishment of the grave), Munkar wa Nakeer (the two angels by these names) ash-Shafa'ah (the Intercession), al-Haud (the Reservoir), and the Mizan (the Scales).

Hubb as-Sahabah

(Of the Sunnah is) love of the companions of the Messenger of Allah (peace and blessing of Allah be upon him and acknowledgement of their merits, leaving off cursing them, and to ally with them as their friends and allies.

Salat ala Ahl at-Tauheed

(Of the Sunnah is) prayer for the people of Tauheed (monotheism), asking Allah for the mercy for those that commit sins and hoping that Allah will forgive them, a not to over emphasize his warning of punishment, and returning the affairs of the servants (of Allah) to the will of Allah, for Allah will remove from the Hellfire those whom He wills by His Mercy.

Salat khalf kulli Ameer Ja'ir

(Of the Sunnah is) praying behind every leader even if he is tyrannical.

Salat fi Jama'ah

(Of the Sunnah is) praying in congregation.

al-Ghazwu ma' kulli Ameer

(Of the Sunnah is) going on military campaigns with every leader, commanding the good things, forbidding the evil, and cooperation.

al-I'tiqaad al-Qadiri

[Ibn al-Jawzi, al-Muntadham, vol. 15, in the events of 433 H]

The following is the Aqidah book that was sanctioned by Caliph al-Qadir and followed by Caliph al-Qaim and signed by the scholars of Baghdad like al-Qazwini and others.

Abu'l-Farraj Abdu'r-Rahman bin Ali Ibn al-Jawzi al-Bakri al-Qurayshi al-Hanbali (rahimahullaah) recorded: "Hafidh Muhammad bin Nasir narrated to us: Abu al-Husain bin Muhammad bin Muhammad al-Farraa narrated to us: The Head of the Islamic State, Abu Ja'far ibn al-Qadir Billah distributed al-I'tiqaad al-Qadiri after 430 H. It was read from a script. The ascetics and the scholars had gathered including Abu al-Hasan Ali bin Umar al-Qazwini, who wrote his name below this script before the lawyers did so (as signature). Then the lawyers wrote their names. Beneath all of this, it was written: "This is the belief of the Muslims. Whoever contradicts it would have transgressed and disbelieved". This script is as follows:

It is necessary upon a human being to know that Allah, the Mighty and Majestic, is One, who has no partner.

He (azza wa jall) does not beget nor is begotten.

Neither does He (azza wa jall) have an equal.

He (azza wa jall) has not taken a spouse nor a child.

Nor has He (azza wa jall) a co-ruler in Sovereignty (al-mulk).

He (azza wa jall) is the first, always been.

And He (azza wa jall) is last, not ceasing to exist.

He (azza wa jall) is All-Powerful over everything

Not impotent about a thing.

When He (azza wa jall) intends something He says: "Be and it will be!"

He (azza wa jall) is independent and not in need of anything

There is none worthy of worship besides Him, the Alive, the Self-Subsistent

Slumber and sleep cannot overcome Him

He (azza wa jall) feeds. He is not fed.

He (azza wa jall) does not feel desolated by being alone, nor does He need the company of anything.

He (azza wa jall) is independent of everything.

Times and ages do not change Him, however times and ages change. He (azza wa jall) is the Creator of times and ages, the night and the day, the light and darkness, the heavens and earths, and what it contains from the qualities of the creation, the land and sea, and what they contain, and everything else what is living or death.

Our Lord was One, nothing was with Him nor a place (makan) which encloses Him.

So He created everything through His Power. He (azza wa jall) created the Throne not out of any need. Then He (azza wa jall) set on it however He liked and wished. (This is) not as a settlement of resting like the creation rests.

He (azza wa jall) is in control of the heaven and the earth and in control of what's in it, and what's in the land and the sea; there is no one in control but Him nor one who preserves it but Him.

He (azza wa jall) sustains them, causes them to become ill, cures them, and gives them death and life.

And the creation -all of it- is weak: the Angels, the Prophets, the Messengers and the creation all of them altogether.

He (azza wa jall) is the All-Powerful with (the attribute of) Power.

He (azza wa jall) is the All-Knowing with eternal Knowledge that is non-acquired.

He (azza wa jall) is the All-Hearing with (the attribute of) hearing.

He (azza wa jall) is the All-Seeing with (the attribute of) seeing.

Hearing and Seeing are known (to us) from Him.

Nobody in the creation knows the reality of this Hearing and Seeing.

He is a Speaker with (the attribute of) speech. It is not through a created medium like the mediums of creation (when they speak).

He (azza wa jall) is not described with anything apart from what He described Himself with, or what the Prophet described Him as.

Any attribute He (azza wa jall) described Himself with or His Prophet described him with, then it is a real/true/literal attribute, not a metaphorical expression of (an unknown) attribute.

A Muslim should also know that the Speech of Allah (azza wa jall) is uncreated. He (azza wa jall)

spoke with this very speech. He (azza wa jall) sent it down to His Messenger on the tongue of Jibril after Jibril had heard it from Him. Jibril read it to Muhammad (sallallaahu alayhi wa sallam), Muhammad read it to his Companions, and his Companions read it to the Muslims.

The Speech did not become created by virtue of the creation reciting it, because it is the very same speech Allah (azza wa jall) spoke of.

So it is uncreated in any case, regardless of whether it is recited, memorised, written or heard.

Whoever says that it is created in any format, he is a disbeliever, and his blood would be legal to shed after asking him to repent (and he still does not repent).

A Muslim should know that Iman is saying, action and intention, (i.e.) saying with the tongue, action with the limbs, and believing in (Iman with the heart).

It increases and decreased, (i.e.,) it increases with good deeds and decreases with bad deeds.

It has sections and branches. The highest of them is the Kalimah. The lowest is the removal of obstacles from the path. Shame is a section of Faith. Patience to Faith is like the head to the body.

A human does not know how his destiny by Allah (azza wa jall) is written. He does not know upon what he will die. This is why he should say: "I am a believer if Allah wills; I hope that I am a believer". Saying "if Allah wills" or saying "I hope" is not harmful to Faith, nor would he have become a doubter or a sceptic because he intends what is hidden from him with this statement insofar as his Afterlife and his death are concerned.

Anything good deed –obligatory, prophetic tradition or optional act– through which closeness to Allah (azza wa jall) is achieved and is done for His Face is all out of Faith and is attributed to Faith.

Faith and followed obligations shall never end, because good things do not end.

He must love all the Companions of the Prophet.

We should know that they are the best of the creation after the Messenger.

The best of them after Rasoolullah (sallallaahu alayhi wa sallam) is Abu Bakr (radiyallahu anh) the Truthful, then Umar bin al-Khattab (radiyallahu anh), then Uthman bin Affan (radiyallahu anh), then Ali bin Abi Talib (radiyallahu anh).

He should testify that Paradise is for the Ten Companions.

He should ask for mercy for the wives of the Prophet (radiyallahu anhuma).

Whoever speaks ill of A'ishah (radiyallahu anhuma), he has no place in Islam.

He should only speak well of Mu'awiyah (radiyallahu anh).

He should not dwell in their arguments. He should ask for mercy for all of them. Allah says: "And those who came after them say: "Our Lord! Forgive us and our brothers who came before us into the Faith, and do not leave in our hearts any ill-feeling against those who believed. Our Lord! You are indeed the All-Kind, the All-Merciful." Allah also said regarding them: "And We removed ill-feelings from their hearts, as they are brothers on raised couches facing one another".

A Muslim would not be called a disbeliever for leaving out any obligation except for the obligatory prayer. If one leaves out a prayer without a valid excuse whilst he is healthy and free (from valid engagement) until the final moment expires, he would be a disbeliever even if he does not deny its obligation, because of the Prophet's saying: "Between the slave and disbelief is abandoning the prayer. Whoever abandons it, he would have disbelieved". He would remain a disbeliever until he expresses regret and repeats it. If he dies before expressing regret and before repeating the prayer, or he kept this in his heart (without expressing it), his Funeral Prayer would not be performed, and he would be raised with Pharoah, Hamaan, Qarun and Ubay bin Khalaf. Abandoning other actions would not bring about disbelief until one denies them.

Then it says: This is the statement of the Ahlu's-Sunnah Wa'l-Jamaa'ah. Whoever takes hold of this, he would be on the Clear Truth, the method of the Deen and the Plain Path. It would be hoped for such a person that he would be saved from the Fire and he would enter Paradise, if Allah wills.

Rasulullah (sallallaahu alayhi wa sallam) said: "Deen is goodwill." He was asked: "For who, o Rasulullah!?". He said: "For Allah, His Messenger, the Heads of the Muslims and the Muslim public".

Rasoolullah (sallallaahu alayhi wa sallam) said: "If any slave has the counsel of Allah coming to him relating to his Din, then it is a bounty of Allah (azza wa jall) that was brought forward to him. If he accepts it, Allah (azza wa jall) appreciates. If not, it would be evidence against him, by Allah, as this would lead to an increase of sin and an increase of wrath from Allah".

May Allah make us appreciative of His favours, remembering of His bounties and upholders of the Sunnah. May He forgive us and all the Muslims."

Shaykhu'l-Islam Imam Abu Uthman Ismail ibn Abdur-Rahman as-Saaboonee (d.449H)

Aqidatu's-Salaf Ashabu'l-Hadith by Imam As-Saaboonee

Creed of the Pious Predecessors, the People of Hadith

[Selected Chapters]

This book has been mentioned by Ibn Taymiyyah in Sharh Hadithu'n-Nuzul (50-52), Dara Ta'aarid al-Aql wa'n-Naql (2/26), al-Aqidatu'l-Asfahaniyah (29), by Ibn Kathir in al-Bidaayah wa'n-Nihaayah (12/76), and by adh-Dhahabi in al-Uluw (179) and Siyaar A'alaamu'n-Nubula (18/43).

About the author Bayhaqi said: "He was a Shaykhu'l-Islam and an Imam of the Muslims." adh-Dhahabi said: "He was a preacher, a Mufassir, a writer, one of the great scholars and the Imam of Khurasan at his time."

Author's Introduction and Reason Why this Book was Written

1- All praise is for Allah, Lord of the worlds and success is for the Muttaqin. The praise of Allah be upon Muhammad and upon his Family and noble Companions.

2- To proceed: While passing through the lands of Aamol in Tabaristan and Jilaan on my way to the House of Allah, and to visit the grave of His Prophet Muhammad¹, his family and noble companions, some of my brothers in Islam asked me to compile for them chapters about the fundamentals of this Religion, which those who passed away from amongst the scholars and the Salaf as-Salihin adhered to, called the people to at all times, which they forbade the believers, the truthful ones and the Muttaqin from all that contradicted and nullified them and upon which (the scholars) showed allegiance to its followers and enmity to its rejectors. They labelled all those who opposed their creed as unbelievers and innovators². They earned for themselves and for those who they called (to their Aqidah), its blessings, favors and goodness. They passed on to the ones who followed them the rewards of their Aqidah. They encouraged them to cling to it, guided the worshipers to it and spurred them on towards it.

So I made Istikhaarah to Allah (subhanahu wa ta'ala) and have recorded in this treatise what I have been able to concisely with the hope that those with understanding and insight might benefit by it. It is Allah who realizes (makes true) the hope and may He generously bestow upon us blessings in accordance to what is right, the truth, guidance and uprightness upon the correct and truthful path by His favor and Benevolence.

Creed of the People of Hadith Regarding the Attributes of Allah

3- With Allah lies all success. Indeed the People of Hadith are those who adhere to the Qur'an and Sunnah; may Allah protect those of them who are alive and have mercy on those who have passed away. They bear witness to the unity of Allah (subhanahu wa ta'ala) and to the message and

prophethood of the Messenger. They know their Lord, The Most Mighty and The Most Majestic, through those Attributes which He has mentioned in His revelation which He has sent down, or which His Messenger attested to in the authentic ahaadith which have been related by the precise and trustworthy ones from him. They affirm what Allah, The Most Majestic, has affirmed for Himself in His Book or through the tongue of His Messenger. They do not believe in comparing His Attributes with those of His creation. They say: He created Adam with His Hands just as He, The One free of all deficiencies, mentions: "He said: O Iblis what prevented you from prostrating before that which I have created with My Two Hands." (as-Sad 38/75) They do not change the meaning from its place, by saying His Two Hands mean His two bounties or His two powers like the Tahrif of the Mu'tazilah and the Jahmiyyah, may Allah destroy them. They do not ask nor think as to how they may be. They do not liken them to the hands of the creation like the Mushshabihah do, may Allah humiliate them. Allah (subhanahu wa ta'ala) has protected Ahlu's-Sunnah from all Tahrif (distortion), Tashbih (comparison) and takyif (asking how). He has blessed them with knowledge and understanding so that they may traverse the paths of Tawhid and Tanzih (elevating Allah and exalting Him above defects and deficiencies). They have abandoned all defective statements and comparison. They follow what Allah, The Most Mighty and The Most Majestic, has said: "There is nothing like Him and He is the All Hearing, The All Seeing." (ash-Shura 42/11) And just as the two Hands of Allah are mentioned in the Qur'an: "But His Two Hands are outspread. He spends as He pleases." (al-Maidah 4/64) The Hand is mentioned in the authentic Ahadith of Rasulullah (sallallahu alayhi wa sallam), like in the debate Musa (alayhi's-salam) had with Adam (alayhi's-salam): "Allah created you with His Hand and the angels prostrated to you." (Muslim)

Their Stance Regarding the Attributes

4- The People of Hadith also say about all of their Lord's Attributes which were revealed, whether mentioned in the Qur'an or mentioned in the authentic Ahadith regarding the Hearing, the Seeing, the Eyes, the Face, the Knowledge, the Strength, the Power, the Glory, the Greatness, the Will, the Intent, the Speech, the Words, being Pleased, being Displeased, Life, to be Watchful, to be Happy to Laugh and others, that these Attributes are not compared with the attributes of the creation. On the contrary, they limit themselves to what Allah (subhanahu wa ta'ala) said and to what His Messenger, said without adding anything to them, saving how they are, likening them, distorting and changing their meanings or making any alterations, taking them out of the context in which the Arabs understood them, attaching to them false interpretations. They take them on their apparent meanings. They entrust its understanding to Allah (subhanahu wa ta'ala) and they affirm that none knows it's ta'wil except Allah³, just as Allah has informed us about those who are firmly grounded in knowledge, that they say: "And those who are firmly grounded in knowledge say: We believe in all that is from our Lord; and none receive admonition except the men of understanding." (Al-i Imran 3/7)

5- The verses of the Qur'an and the authentic and clear narrations of Rasulullah (sallallahu alayhi wa sallam), which mention these Attributes and others, are so numerous that they will lengthen the book and it would be even more so by mentioning the consensus of the scholars and the aa'immah of this religion on the authenticity of the narrations. Most of the narrations are collected in my book al-Intisaar with their authentic asaanid. Our methodology in this book was to make it concise, to a bare minimum without bringing too many narrations and to mention their authentic asaanid

declared so by carriers of the reports and by the compilers of the large authentic masanaad.

Position of the Salaf (Regarding These Narrations)

72- Yazid ibn Harun related in a meeting a Hadith of Ismail ibn Abi Khaalid, from Qays ibn Abi Haazim, from Jarir ibn Abdullah (radiyallahu anh), that Rasulullah (sallallaahu alayhi wa sallam) said: "Indeed you will see your Lord, like you see the full moon." (Ibn Khuzaymah, Kitaabu't-Tawhid, 1/407-411) So a man in the meeting said to him: 'O Abu Khaalid, what is the meaning of this Hadith?' He in reply got angry and said: "How great is your resemblance to Sabigh and how great is your need for that which was done to him. Woe be to you, and who knows how it will be? For who is it permissible to transgress this statement which the Hadith came with or to speak about it from one's own desires, unless it be the one who ridicules himself and belittles his religion. Whenever you hear a Hadith from Rasulullah (sallallaahu alayhi wa sallam), follow it and do not innovate in it. Indeed if you follow it and do not dispute about it, you will be saved. If not you will be destroyed."

73- The story of Sabigh which Yazid ibn Haarun referred to when he said: "How great is your resemblance to Sabigh and how great is your need for that which was done to him." It is related by Yahya ibn Sa'id from Sa'id ibn al-Musayyab: That Sabigh at-Tamimi came to the chief of believers, Umar ibn al-Khattab (radiyallahu anh), and said: 'O chief of the believers, tell me about the verse: "The Dhaariyaat that scatter dust" He replied: "It is the winds and if I had not heard Rasulullah (sallallaahu alayhi wa sallam) say so, I would not have said it." Sabigh said: 'So tell me about the verse: "And they bear the heavy weight of water." He replied: "It means the clouds, and if I had not heard Rasulullah (sallallaahu alayhi wa sallam) say so, I would not have said it." Sabigh said: "So tell me about the verse: "And those who distribute by command." He replied: "It means the Angels, and if I had not heard Rasulullah (sallallaahu alayhi wa sallam), say so, I would not have said it." Sabigh said: "So tell me about the verse: "And those which float with ease." He replied: "It means the ships, and if I had not heard Rasulullah (sallallaahu alayhi wa sallam) say so, I would not have said it." Then Umar (radiyallahu anh) ordered the man to be whipped one hundred times. Then he was confined to a room. When he had recovered, he was called for and he was whipped again one hundred times until he was carried away on a saddle. Then Umar (radiyallahu anh) wrote to Abu Musa al-Ash'ari (radiyallahu anh) stating that he (i.e., Sabigh) was to be prevented from attending the meetings of the people. That remained the case, until Sabigh came to Abu Musa (radiyallahu anh) and swore that there was not anything in him now from what was in him before. So Abu Musa (radiyallahu anh) wrote to Umar (radiyallahu anh), who replied: I think that he has indeed spoken the truth so let him with the people. (Bazaar, 299; Ibn Kathir, Tafsir, 7/390; Ibn Hajar, al-Isaabah 2/199 Aajuri says in ash-Shari'ah p.74 "The man was whipped because he used to seek the interpretation of the unclear verses of the Qur'an (the mutashaabih) and he used to busy himself with knowledge which was not beneficial.")

The Distinguishing Signs of Ahlus-Sunnah

[Aqeedatus-Salaf wa Ashaabul-Hadeeh, p.108-117]

Abuu Uthmaan as-Saaboonee (d.449H) (rahimahumullah) said, "And one of the distinguishing signs of Ahlus-Sunnah is their love for the Imaams of the Sunnah, its Scholars, its helpers, and its close allies, and their hatred for the leaders of innovation who call to the Hell-Fire and who direct their

associates and companions to the home of torment destruction. Allaah, the Sublime, has adorned the hearts of Ahlus-Sunnah, and the light of their hearts with love for the Scholars of the Sunna, as a bounty from Him, Whose Magnificence is perfect and Sublime. Al-Haakim Aboo ‘Abdullaah al-Haafidh, may Allaah make him and us reside in Paradise, informed Us: Muhammad ibn Ibraabeem Ibn al-Fadl al-Muzakkee narrated to us: Ahmad ibn Salamah (said): Aboo Rajaa Qutaibah ibn Sa’eed read his Kitaabul-Eemaan to us, and at the end of it there occurred, “So when you see a man loving Sufyaan ath-Thawree, Maalik ibn Anas, al-Awzaa’ee, Shu’bah, Ibn al-Mubaarak, Abul-Ahwas Shareek, Wakee’, Yahyaa ibn Sa’eed and ‘Abdur-Rahmaan ibn Mahdee, then know that he is a person of the Sunnah.” Ahmad ibn Salamah (rahimahumullah) said, “Then I added, underneath that in my script, ‘...and Yahyaa (ibn Yahyaa), Ahmad ibn Hanbal, Ishaq (ibn Ibraaheem) ibn Raahawaaih...’ When we stopped at this passage (of the book) the people of Neesaabooree looked at us and he (Qutaibah) said, “Those people hate Yahyaa ibn Yahyaa.” So we said, “What is Yahyaa ibn Yahyaa?” He said, “A righteous man, Imaam of the Muslims. And Ishaq ibn Ibraaheem is an Imaam (of the Muslims) - and in my estimation Ahmad ibn Hanbal is greater than all of those whom I have mentioned.”

And I met those whom Qutaibah (rahimahumullah) mentioned (about whom he said) that whoever loves them then he is a person of the Sunnah, from among the Scholars of Ahlul-Hadeeth, whose model they emulate, by whose guidance they seek to guide themselves and in whose group and rank they count themselves. And in following the narrations (and sayings of these scholars) they find (i.e., are led to) another group of (righteous scholars), amongst them: Muhammad ibn Idrees ash-Shaafi’ee, Sa’eed ibn Zubair, az-Zuhree, ash-Sha’bee, at-Taimmee and those after them such as al-Laith ibn Sa’d (al-Misree), al-Awzaa’ee, Sufyaan ibn ‘Uyainah al-Hilaaiee, Hamaad ibn Salamah, Hamaad ibn Zaid, Yoonus ibn ‘Ubaid, Ayyoob as-Sakhtiyaanee Ibn ‘Awn and those similar to them.

Then after them, the likes of Yazeed ibn Haaron (al-Waasitee), ‘Abdur-Razzaaq (ibn Hamaam as-San’aanee), Jareer ibn ‘Abdul-Hameed (ad-Dabee) and then those after them such as Muhammad ibn Yahyaa adh-Dhuhlee Muhammad ibn Ismaa’eel al-Bukhaaree, Muslim ibn al-Hajjaaj al-Qushaaree, Aboo Daawood as-Sijistaanee, Aboo Zur’ah ar-Raazee, Aboo Haatim (ar-Raazee) and his son, and Muhammad ibn Muslim ibn Waarah (ar-Raazee), Muhammad ibn Aslam at-Toosee, (Aboo Sa’eed) ‘Uthmaan ibn Sa’eed ad-Daarimee (as-Sijzee) and (Imaam) Muhammad ibn Ishaq ibn Khuzaimah (an-Neesaabooree) the one who used to be called ‘Imaam of the Scholars,’ and al-Muqirree was the Imaam of the Scholars during his era arid time, and Aboo Ya’qoob Ishaq ibn Ismaa’eel al-Bustee, (al-Hasan ibn Sufyaan al-Faswee) — and my grandfather by way of my father, Aboo Sa’eed Yahyaa ibn Mansoor az-Zaahid ah-Harawee and (Aboo Haatim) ‘Adee ibn Hamdawaih as-Saaboonee and his two sons, the Swords of the Sunnah, ‘Abdullah as-Saaboonee and Aboo Abdullah Rahman as-Saaboonee and others besides them from the Scholars of the Sunnah, who hold fast to it, aid it, call to it and are the most gentle with and compliant to it.

And these sentences (i.e., the aforementioned aqeedah) which have been affirmed in this book constituted the ‘aqeedah of all of them. They never differed with each other about (a single matter from) it. Rather, they (unanimously) agreed upon it (and it has never been established about any one of them that he was pleased with whatever opposed it). And along with that they (unanimously) agreed with their saying about the Ahlul-Bid’ah — that they should be subdued, humiliated and disgraced, banished and driven away. That (one must) keep away from them, from those who

associate with them and from those who are intimate with them. And to seek nearness to Allaah by avoiding them and fleeing from them.”

And the Ustaadh and Imaam (i.e., Aboo ‘Uthmaan) (rahimahullah) said, “And I, by the Grace of Allah, the Mighty and Majestic, am a follower of their narrations, seeking illumination by their lights (and I) advise my brothers and my companions that they should not slip away from their sign-post and that they should not follow other than their sayings. That they should not occupy themselves with these newly invented matters from among the innovations, which have become widespread amongst the Muslims (and likewise the detestable things which) have appeared and become popular (amongst the people). And if a single one of these matters appeared upon the tongue of anyone in the times of those Scholars, that they would have forsaken him, would have declared him an innovator, called him a liar and would have attributed to him, every evil and loathsome thing.

Let not my brothers, may Allaah protect them, be deceived by the abundance of the Ahlul-Bid’ah (the People of Innovation) and their large numbers (for verily, the abundance of the people of falsehood and the small number of the people of truth is a sign of the approach of the Day of Truth), since the Chosen Messenger (sallallahu alaihi wasallam) said, “Indeed, amongst the signs of the Hour and its being close at hand, is that knowledge will diminish and ignorance will be widespread.”²⁰⁷

(And knowledge is the Sunnah and ignorance is bid’ah. And he (sallallahu alaihi wasallam) said, “Verily, eemaan will retreat to Madeenah as a snake retreats into its burrow.”²⁰⁸ And he (sallallahu alaihi wasallam) said, “The Hour will not be established... ..”²⁰⁹ the earth anyone who says, Allaah.”²¹⁰

And whoever holds fast to the Sunnah of the Messenger (sallallahu alaihi wasallam) (today), acts upon it, remains firm upon it and calls to it, his reward is more numerous and plentiful than the one who was upon this ‘aqeedah (i.e., the above-mentioned (aqeedah) at the beginnings of Islaam and faith. Since the Chosen Messenger (sallallahu alaihi wasallam) said, “He will receive the reward of fifty (i.e. the one clinging to that which the Companions were upon the later times). “ So it was said, ‘Fifty from amongst them? He (sallallahu alaihi wasallam) replied, “No, but rather front amongst you (i.e., the Companions).”²¹¹

(Aboo ‘Uthmaan said), “I found in the book of the Shaikh, the Imaam, my grandfather, Aboo ‘Abdullaah Muhammad Ibn ‘Adee Hamdawaih as-Saaboonee (rahimahullah), Abul-Abbaas, al-Hasan ibn Sufyaan an-Nasawee informed us that al-‘Abbaas ibn Sabeeh narrated to them (saying): ‘Abdul-Jabbaar ibn Taahir narrated to us (saying): Ma’mar ibn Raashid narrated to me (saying): I heard ibn Shihaab az-Zuhree saying, ‘Teaching a sunnah is more superior than two-hundred years of worship.”

Aboo Bakr Muhammad ibn ‘Abdullah Ibn Muhammad ibn Zakariyyah ash-Shaybaanee - informed us, saying Abdul-Abbas Muhammad ibn ‘Abdur-Rahmaan ad-Daghoolee informed us, saying: “I heard Muhammad ibn Haatim al-Madhfaree saying: I heard ‘Amr ibn Muhammad saying: Aboo Mu’aawiyah ad-Dareer was speaking to Haaroon ar-Rasheed, and he narrated to him the hadeeth of Aboo Hurairah, “Adam and Moosaa had a dispute...”²¹² so ‘Alee ibn Ja’far said, “How can this be when there exists the gap (of time) between Aadam and Moosaa that (which) there is.” He (i.e., the narrator) said, “So Haaroon jumped on account of it and said, “He is narrating to you from the Messenger and you oppose him by saying, ‘How?’ And he did not cease saying this until he calmed down and became silent.”²¹³

And in such a way, is it necessary for a person to honour and revere the narrations of the Messenger of Allaah (sallallahu alaihi wasallam). He should receive them with acceptance, submission and affirm their truthfulness. He should disown and criticise, in the most severe fashion, anyone who takes a path other than this path, which Haaroon ar-Rasheed (rahimahumullah) took with the one who resists and opposes an authentic narration which he has heard, by saying, 'How?' seeking thereby to reject it and to distance himself from it, and does not receive it with acceptance, in the way that everything which has been reported from the Messenger (sallallahu alaihi wasallam) should he accepted.

May Allah, the Sublime, make us amongst those who listen to the Word and follow the best (thereof) and who hold fast, in this world, for the duration of their lives, to the Book and the Sunnah. And may He keep us away from the desires that lead astray, the opinions that waver, and the evils that cause humiliation, as a bounty and grace from Him.

The Distinguished Signs of Ahlul-Bid'ah (The People of Innovation)

[Aqeedatus-Salaf wa Ashaabul-Hadeeth –p. 101-107]

Aboo Uthmaan as-Saaboonee (d.449H) (rahimahumullah) said, "And the characteristics (resulting) from (the effects of) innovations upon their people are obvious and manifestly clear. The most apparent of their signs and characteristics is the severity of their enmity and hatred towards the Carriers of the narrations of the Prophet (sallallahu alaihi wasallam). Their disdain of them, their scorn of them (considering them to be valueless) and naming them with Hashawiyyah (Worthless People), Jahalah (the Ignorant), Dhaahiriyyah (Literalists) and Mushabbihah (those who liken Allaah to the creation). (And this), due to their belief (concerning) the narrations of the Prophet (sallallahu alaihi wasallam) that they are devoid of any knowledge and that the (real) knowledge is that which Shaytaan throws at them from the results of their corrupt intellects, the dark whisperings of their chests (i.e., souls), the false notions of their hearts (which are) empty of any goodness, their words and proofs which are devoid (of truth) and their unjustified and futile doubts:

"They are the ones whom Allaah has cursed, so that He has made them deaf and blinded their sight." ²¹⁵

"And whomsoever Allaah disgraces, there is none to give honour. Verily, Allaah does whatever He wills." ²¹⁶

I heard al-Haakim Aboo 'Abdullah al-Haafidh saying: I heard Aboo Alee al-Husain ibn Alee al-Haafidh saying: I heard Ja'far Ibn Ahmad ibn Sinaan al-Waasitee saying: I heard Ahmad ibn Sinaan al-Qattaan say, "There is no innovator in (this) world except that he detests the Ahlul-Hadeeth (the People of Hadeeth). So when a man innovates (into the religion) the sweetness of the hadeeth is removed from his heart." ²¹⁷

And I heard al-Haakim (rahimahumullah) saying: I heard Abul-Husain Muhammad ibn Ahmad al-Hantalee of Baghdaad saying: I heard (Aboo Ismaa'eel) Muhammad ibn Ismaa'eel at-Tirmidhee saying, "I and Ahmad ibn al-Hasan at-Tirmidhee were with the Imaam of the Deen, Aboo 'Abdullaah Ahmad ibn Hanbal, and Ahmad ibn al-Hasan said to him, 'O Aboo 'Abdullaah, they mentioned the Ashaabul-Hadeeth (the People of Hadeeth) to Ibn Abee Qutaylah of Makkah, and he said, 'The Ashaabul-Hadeeth are an evil people.' So Imaam Ahmad stood and while shaking off the dust from

his garment he said, 'Zindeeq, zindeeq, zindeeq (heretical apostate),' (and he continued like this) until he entered his house." ²¹⁸

(He said), And I heard al-Haakim Aboo 'Abdullaah saying: I heard Aboo Nasr Ahmad ibn Sahl al-Faqeeh of Bukhaara saying: I heard Aboo Nasr ibn Salaam al-Faqeeh saying, "There is nothing more severe (burdensome) upon the Ahlul-Ilhaad (the People of Deviation) and nothing is more detestable to them than listening to the hadeeth and its being mentioned with its chain of narrators." ²¹⁹

(He said), And I heard al-Haakim saying, "I heard Shaikh Aboo Bakr Ahmad ibn Ishaaq ibn Ayyoob al-Faqeeh while he was arguing with a man. Shaikh Aboo Bakr said, 'So and so narrated to us...' and the man said to him, 'Enough of the one who narrated to us! Up until when will he narrate to us?!' So the Shaikh said to him, 'Stand up (and leave), O Kaafir (Disbeliever)! And it is not permissible for you, after this, to enter my house ever again.' Then he turned to us and said, 'I have never ever said to anyone, 'Do not enter in my house, except to this (man).'220

And I heard (al-Ustaadh) Aboo Mansoor Muhammad ibn 'Abdullaah ibn Hamshaad, the Scholar, the Zaahid (Abstemious) (rahimahumullah) saying: I heard Abul-Qaasim Ja'far ibn Ahmad al-Muqirree ar-Raazee saying: (The following) was read out to 'Abdur-Rahmaan ibn Aboo Haatim ar-Raazee while I was listening: I heard my father, and he meant by that, the Imaam in his city, Aboo Haatim Muhammad ibn Idrees al-Hantalee, ar-Raazee, saying, "The sign of Ahlul-Bidah (the People of Innovation) is that they attack those who cling to the narrations.

The sign of the Zanaadiqah (the heretical apostates) is that they call Ahlus-Sunnah 'Hashawiyah' (the worthless ones) seeking to invalidate the narrations thereby. The sign of the Qadariyyah is that they call the Ahlus-Sunnah 'Mujbirah' (those denying free-will for mankind and saying they are compelled to do their actions). The sign of the Jahmiyyah is that they call the Ahlus-Sunnah 'Mushabbihah' (those who liken Allaah to the creation). And the sign of the Raafidah is that they call those who cling to the narrations 'Naabitah' and 'Naasibah'" ^{221 222}

(Aboo 'Uthmaan) said, "I say: all of that is partisanship and there is no name to be given to Ahlus-Sunnah except one — and that is Ahlul-Hadeeth (the People of Hadeeth). (And) I say: I have seen that the Ahlul-Bid'ah (the People of Innovation), with respect to these names, which they have named the Ahlus-Sunnah with, (and not a single one of them befits them, a bounty and grace from Allaah), have behaved with them (i.e., with the Ahlus-Sunnah) in the same manner as the way (taken by) the Mushrikoon (pagans), (may Allaah curse them), with the Messenger of Allaah (sallallahu alaihi wasallam). They divided (the various sayings) amongst themselves (to accuse him with). So some of them called him a magician. Others called him a soothsayer. Others called him a madman. Others called him someone put to trial and others called him a fabricator, a forger, a liar. Yet the Prophet (sallallahu alaihi wasallam) was far removed and free from all those vices and he was nothing but a messenger, a chosen one, a prophet. Allaah, the Mighty and Majestic said:

"See how they coin similitudes for you, so they have gone astray and are not able to find a (Right) Path." ²²³

(And) likewise, the Innovators, may Allaah forsake them, have divided (the various sayings) amongst themselves (to accuse) the carriers of his (the Messenger's) narrations, and the transmitters of his

narrations and the reporters of his ahaadeeth Those who guide themselves by him and who seek guidance from his Sunnah (known as the Ashaabul-Hadeeth) So some of them have called them 'Hashawiyyah' and others have called them 'Mushabbihah' and others have called them 'Naabitah' and others have called them Naasibah' and others have called them Jabriyyah.

Yet, the Ashaabul-Hadeeth are safe and secure from these blameworthy characteristics, (they) are free, pure and unblemished. And they are but illuminated adherents of the Sunnah (Ahlus-Sunnah), a well-pleasing (model of) behaviour, straight and levelled paths (of truth and guidance), and far-reaching and strong proofs. Allaah, whose Magnificence is great and sublime, has granted them success in following His Book, His Revelation and His Speech, (in following the closest to Him among His Friends), in seeking to guide themselves by His Messenger (sallallahu alaihi wasallam) and by his narrations in which he has commanded his Ummah with the best and just of sayings and actions and has forbidden them from the evil sayings and actions. He (Allah) has supported them in clinging tightly to his (sallallahu alaihi wasallam) way and behaviour and in guiding themselves by (fulfilling) the requirements of his Sunnah. He, Allaah, has made them from among the followers of His closest Friends...²²⁴ has honoured them and strengthened them upon it. And He has opened and expanded their breasts towards loving him (i.e., the Prophet) and loving the Scholars of his Sharee'ah and the Scholars of his ummah. And whoever loves a people then he will be with them on the Day of Judgement due to the ruling (in the saying) of Allaah's Messenger (sallallahu alaihi wasallam), "A man will be with the one whom he loves."²²⁵

Footnotes

¹⁻ It would have been more appropriate for the author to have said: "To visit the Masjid of His Prophet, because only this is permissible as regards visiting and not intending to visit the grave alone. Refer to the book ar-Radd ala al-Akhnaa'i wa Isthabaab Ziyaarah Khair al-Bariyyah az-Ziyaarah ash-Shari'ah and the book al-Jawaab al-Baahir fi Zawaar al-Maqaabir, both written by Ibn Taymiyyah.

Ahlu's-Sunnah do not blindly stick to any one person other than that of Rasulullah (sallallaahu alayhi wa sallam). Belief and manhaj are not connected to any one person but rather to the body of the Salaf. So when one errs, that error is not falsely justified nor is it used as a basis for disowning him, as all creation are fallible barring the Prophet.

²⁻ This is a general statement. One who opposes the correct way is only labelled an innovator and/or an unbeliever after satisfying stringent rules laid down by the Qur'an and Sunnah and expounded upon and categorized by the scholars.

³⁻ Irnam as-Sabuni says in a few areas: 'They entrust its knowledge (i.e., of the Sifaat of Allah) to Allah. The knowledge of Sifaat is of two types:

- a- Knowledge of the meanings,
- b- Knowledge of the nature

So his statement is general, but he intends the second type. This is the Madhhab of the Salaf, and what I want you to understand from his context and the whole book.

The Mufawiddah are those who entrust both types of Knowledge to Allah. The verse he refers to (above) is also understood in two different ways:

a- 'None but Allah knows its ta'wil (stop). And those firmly grounded in knowledge...'. So regarding the Sifaat; Only Allah knows their true nature and the Salaf make tafwidh in that issue (the muftad'ah tried to include the knowledge of the meanings in this context which is false).

b- 'None but Allah knows its ta'wil and those firmly grounded in knowledge...'. This is in reference to those issues which the masses are not clear about and only the scholars know and explain it. In this recitation the Sifaat do not enter.

²¹⁵ Soorah Muhammad (47):23

²¹⁶ Soorah al-Hajj (22):18

²¹⁷ This has been reported by al-Khateeb in Sharh Ashaabil-Hadeeth, p.73 from the way of al-Husain ibn 'Alee and said, 'Its chain of narration is authentic.' Ad-Dhahabee also mentioned it in At-Tadhkirah, 2/521 and also in As-Siyar 12/245.

²¹⁸ Al-Khateeb has reported this narration in Sharf Ashaabil-Hadeeth, p. 74, Ibn al-Jawzee in Manaaqibal-Imaam Ahmaad, p. 233, Ibn Abee Ya'laa in Tabaaqaatul-Hanaabilah 1/38/270 and adh-Dhahabee has mentioned it in As-Siyar, 11/299

²¹⁹ Reported by al-Khateeb in Sharh Ashaabil-Hadeeth, pp. 73-74

²²⁰ Its chain of narration is authentic and as-Subkee has mentioned it in At-Tabaaqaat, 3/10, by way of al-Haakim with a like meaning.

²²¹ Those having a hatred for 'Alee (radhiyallahu anhu) and his offspring.

²²² Ibn Abee Haatim mentioned it in his Ahlus-Sunnah wal-I'tiqaadud-Deen. It was also printed in Majallah al-Jaami'atul-Islaamiyyah (Ramadaan edition, 1403H). Also Laalikaa'ee reported it in his Usoolul-I'tiqaad, 2/179 and adh-Dhahabee quoted it from al-Laalikaa'ee in his Al-'Uluw, p. 139.

²²³ Soorah al-Furqaan (25):9

²²⁴ A word occurs here which could not be deciphered by the checker of the manuscript.

²²⁵ An authentic saying of the Prophet (sallallahu alaihi wasallam) reported from a number of Companions which reaches the level of mutawaatir, amongst them:

(i) Anas ibn Maalik, reported by Ahmad in his Musnad, Bukhaaree in his Saheeh Muslim, Aboo Daawood, Tirmidhee and others.

(ii) 'Abdullaah ibn Mas'ood, reported by Ahmad in his Musnad, Bukhaaree Muslim and at-Tabaraanee in As-Sagheer.

(iii) Aboo Moosaa al-Ash'aree reported by Ahmad, Bukhaaree, Muslim and Aboo Nu'aym and Aboo Dharr, reported by Ahmad, Bukhaaree in Adabal-Mufrad, Aboo Daawood, ad-Daarimee and Ibn Hibbaan

(iv) Aboo Moosaa al-Ash'aree reported by Ahmad, Bukhaaree, Muslim and Aboo Nu'aym and

(v) Aboo Dharr, reported by Ahmad, Bukhaaree in Adabal-Mufrad, Aboo Daawood, ad-Daarimee and Ibn Hibbaan

Imam Abu Nasr Ubaydullah as-Sijzi (d.444H)

Risalah ila Ahli'z-Zubayd

The Letter of Imam as-Sijzi to the People of Zubayd in Refutation of those who Deny al-Harf (letter) and as-Sawt (voice)

Imam as-Sijzi (rahimahullah) said:

Ahlu's-Sunnah

“So Ahlu's-Sunnah: They are the ones who are firmly established upon believing in that which the Salafu's-Salih quoted to them from the Messenger (sallallahu alayhi wa sallam), or from his Companions (radiyallahu anhum) in that which there is no confirmed text from the Qur'an, nor from the Messenger (sallallahu alayhi wa sallam).” (Risalah ila Ahli'z-Zubayd, 99)

From the Signs of the People of Innovation is that Their Statements do not agree with the Proofs from the Book and the Sunnah

“So it is obligatory upon everyone who claims the Sunnah that he supports whatever he says with authentic quotation. So if he comes with that, then his truthfulness becomes known, and his statement is accepted. And if he is not capable of quoting something from the Salaf with regards to that which he is saying, then it becomes known that he is an innovating deviant. He does not deserve to be listened to, nor is he to be debated concerning his statement. And it is known about our adversaries, the Mutakallimin (philosophers) that they have united upon remaining far away from the text and speaking with it. Rather, the fact that they put the people of the text to trial is apparent, and the fact that they attempt to drive people away from the people of the text is clear. And their books are deprived of any Isnad.” (Risalah ila Ahli'z-Zubayd, 100-101)

Whosoever says that the Ahad Narrations do not Obligate Knowledge, and Builds His Madhhab Based upon His Intellect, then He is an Innovator

“And it is known that the one who speaks with that which has been confirmed by way of authentic quotation from the Messenger (sallallahu alayhi wa sallam) is not to be called an innovator. Rather, he is to be called a Sunni, Muttabi (follower). And the one who speaks with his own statement and claims that it is the result of his intellect, and that it is not befitting to give any consideration to the Hadith, which opposes him, due to his position regarding the Ahad narrations and his assumption that they do not obligate knowledge, whilst his intellect obligates knowledge, then this one is deserving of being called an innovator.” (Risalah ila Ahli'z-Zubayd, 101)

When a Scholar Describes Himself as being From Amongst Ahlu's-Sunnah, and that His Adversaries are the People of Innovation, then This is not a Commendation and it is not to be Dispraised

“And whoever has even the lowest level of learning is capable of differentiating between us and our adversaries by reflecting upon the earlier part of this study. So he will come to know that we are

Ahlu's-Sunnah, not them, and that the innovators are our adversaries, not us.” (Risalah ila Ahli'z-Zubayd, 101)

The People of Innovation Make Apparent What They do not believe as Deception and a Plot to Mislead Those who Think Good About Them

“And as for them (i.e., Asha’irah) manifesting that, which is contradictory to what they truly believe, as is the practice of heretics, then it is in their affirmation that Allah the Glorified made Istawa (ascended) above the Throne. However, it is from their belief that it is not permissible to describe Allah the Glorified as being fis-Sama (above the heavens), nor is He in the earth, nor is He above the Throne, nor is He above.” (Risalah ila Ahli'z-Zubayd, 122)

No Innovator is to be Called, ‘Imam’, even if He Possesses a Large Amount of Knowledge; the Only Requirement for This is that He Must be an Adherent to the Minhaj, a Follower of the Salaf

“And if the era is one in which the statement of the one who rejects Allah the Glorified is accepted, and he is considered along with that an Imam, then the era is a difficult one. And Allah is the one from whom aid is sought.” (Risalah ila Ahli'z-Zubayd, 130)

“So if one has been given precedence in these areas of knowledge, and he learned them from someone who had been given precedence in them, and his condition is that he is a follower of the Salaf, one who remains far away from innovations, Imamah is to be bestowed upon him. And he deserves that knowledge be taken from him, that he be referred back to and that he be relied upon.” (Risalah ila Ahli'z-Zubayd, 207)

“And they were Imams (from amongst the Salaf) of knowledge, they were famous for Ittiba (following of Sunnah). Knowledge was taken from their likes, and there existed in their time Scholars who had precedence in the areas of knowledge, and the people would follow their mMadhhab. However, they fell into something from innovations, whether it was al-Qadr, at-Tashayyu (i.e., Shia), or al-ilrja. They became known for that, so their status fell amongst the people of the truth.” (Risalah ila Ahli'z-Zubayd, 214)

“As for today, then whosoever is known for strict adherence to the Minhaj, and his precedence with regards to the areas of knowledge that we have mentioned has become apparent, then he is an Imam to be followed. And whosoever deviates from the path and confers with the people of innovation and Kalam, and he remains far away from the Hadith and its people, then he deserves to be boycotted and abandoned; even if he has precedence in these areas of knowledge.” (Risalah ila Ahli'z-Zubayd, 216)

However Much an Innovator is Hidden and Closer to Ahlu's-Sunnah, the More Harm He will have than Innovators who are Apparent in Their Innovations

“And the Mu’tazilah, along with their evil Madhhab entail less harm upon the common-folk of Ahlu's-Sunnah than these others, because the Mu’tazilah have made their Madhhab widely apparent, so it will not become deeply rooted in the future (that is, it will not come about amongst

the Khalaf), nor will it be covered up. So their Madhhab has become known to the majority of the Muslims, so they remain far away from them and consider them enemies. And the Kullabiyyah and the Ash'ariyyah have made apparent a refutation upon the Mu'tazilah, and they have apparently defended the Sunnah and its people."

(Then he mentioned some of the beliefs of Abu'l-Hasan al-Ash'ari (d.324H), then, he said)

"Likewise, many from within his Madhhab apparently speak with the statement of Ahlu's-Sunnah in general. Then, after explanation and further elaboration, they end up back at the statement of the Mu'tazilah. So the ignorant person will accept that which is apparent, but the knowledgeable person will speak up about that which he is aware. So their harm is greater than the harm of the Mu'tazilah, because the latter have made apparent their opposition to Ahlu's-Sunnah, and because the former (i.e., the Asha'irah and the Kullabiyyah) are concealed and attempt to mix with the people of the truth." (Risalah ila Ahli'z-Zubayd, 177-181)

From the Signs of the People of Innovation is Their Revilement of the Scholars of Ahlu's-Sunnah

"Some of their misguided followers have said: There is nothing to distinguish the Shuyukh of Hanabilah from the Jews, except one quality. And upon my life, there is indeed only one quality to distinguish between the two groups! However, it is not as the disreputable follower imagines. This single distinction is that the Hanabilah are upon Islam and the Sunnah, and the Jews are upon disbelief and misguidance." (Risalah ila Ahli'z-Zubayd, 185)

Debating the People of Innovation Contains Vast Corruption

"So it is obligatory upon everyone who claims the Sunnah that he supports whatever he says with authentic quotation. So if he comes with that, then his truthfulness becomes known, and his statement is accepted. And if he is not capable of quoting something from the Salaf with regards to that which he is saying, then it becomes known that he is an innovating deviant. He does not deserve to be listened to, nor is he to be debated concerning his statement."

(And after mentioning the Mulhid (heretic) and the Magian and the people from the rest of the sects, he said)

"In debating them there is the greater harm of them spreading their doubts amongst the people, and there is the possibility that the one who enters into debate with them will not be able to resolve their doubts." (Risalah ila Ahli'z-Zubayd, 100-101)

There is no Problem in Mentioning the Condition of the People of Innovation and Something of Their Misguidance to the Common-Folk, Until They have Been Warned Against

"The ninth study is with regards to mentioning something from their statements so that the common-folk will become firmly established upon it. So this will cause them to flee from the people of innovation and they will not fall into their traps." (Risalah ila Ahli'z-Zubayd, 195)

Every Innovator has an End at Which His Affair is Exposed, No Matter How Long He Manages to Stay Hidden, Contrary to the Ahlu'l-Athar

“And for every opponent to the Sunnah and the path of the Ahlu'l-Athar there is that which exposes him after reflection. And there is no scandal to be exposed with regards to the Ahlu'l-Athar, because they have not innovated anything. They only follow the Athar. And whosoever alleges that there is a scandal concerning the Athar, after it has been ruled to be authentic, then he is not to be considered a Muslim.” (Risalah ila Ahli'z-Zubayd, 195)

From the Plots of the People of Innovation is to Employ Manners of Agreement with Ahlu's-Sunnah, to Praise Them and to Deny that Which is Attributed to Them Until the People Fall into Their Traps

“And also included in this keeping a Madhhab hidden from some people and making it manifest to others. This is a semblance of Zandaqah (heresy). So it is with this practice that they enter upon many from amongst the common-folk and the beginners in their Madhhab, because they manifest an appearance of agreement at first and they deny that which has been attributed to them, until they have ensnared them. So when he falls into the trap, they pull him along, little by little, until he becomes completely detached from the Sunnah.” (Risalah ila Ahli'z-Zubayd, 200-201)

From the Methods of the People of Innovation to Remove the People from the Truth is That They Accuse Ahlu's-Sunnah of Reviling the Scholars and Spreading Lies About Those Who Oppose Them

“And from it is that, which has been committed by the people of this time from amongst them, especially those amongst them who are stranger ones. That is, they accuse everyone who opposes them of reviling the Scholars to make the hearts of the people averse to him. And they attribute to him detestable statements that he has not said, nor does he believe; this is a slander and a lie from them, because there is no despicability in slander and lying according to the intellect, their despicability only becomes known by the text. And for them, whosoever speaks with other than their own statements is misguided, and there is nothing unlawful with regards to them.” (Risalah ila Ahli'z-Zubayd, 202)

The People of Innovation are From the Imams of Misguidance

“As for the Imams of misguidance, then they are the polytheists, those claim ar-Rubuobiyyah (Lordship), (only) and the hypocrites. Then, there is everyone who has innovated an innovation into Islam and has founded a path contrary to the Hadith and has returned the affair of beliefs back to the intellects, and his teachers are not known for Ittiba (following), and he does not take the Sunnah from its people, or he takes it from them and then opposes it.” (Risalah ila Ahli'z-Zubayd, 216)

The Follower of the Athar is to be Honoured and Held in High Esteem, Even if He is Young and Does Not Possess Noble Lineage, and the Opponent is Held in Contempt, Even if He is an Elder Possessing Noble Lineage

“So it is obligatory to give precedence to and honour the follower of the Athar, even if he is young in

age and does not possess noble lineage. And it is necessary to remain far away from the opponent, even if he is an elder possessing noble lineage.” (Risalah ila Ahli'z-Zubayd, 231-234)

Warning against Relying upon Every Book and Every Person, and a Warning against the Books of the Innovators, and a Refutation upon the One who says: ‘Take the Truth from it and Leave the Falsehood’

“The twenty first chapter is with regards to warning against relying upon every person and taking from every book, because the deceptions have become many and the lies upon the Madhahib have become widespread. Know –may Allah bestow mercy upon you and us– that this chapter is from the first of these chapters that will cause the seizure of the general calamity and whatever has befallen the people due to their heedlessness. That is because the conditions of the people in our age has become unstable, and the one who relies upon them has gained prestige. And those who sell their Religion for an easy proposition, or love to be seen have become many. And lying upon the Madhahib has become widespread. So the obligation upon every Muslim who loves sincerity is that he must not incline towards every person, and he must not rely upon every book. And he must not hand over his reins to everyone who openly manifests agreement with him.

(...)

So whoever desires salvation from these people and security from the desires, then let his scales be the Book and the Athar, with regards to everything that he hears and sees. So with these two things he will become aware of the honour he receives as a result of them and by following the Salaf. And no statement is to be accepted from anyone, except that a clear Ayah, or a confirmed Sunnah or the statement of an adherent of the correct path must be sought from him.

(...)

So let one beware of the books of those whose condition has changed, because in that are scorpions, and perhaps the antidote for their poison is impossible to obtain.” (Risalah ila Ahli'z-Zubayd, 231-234)

From the Plots of the People of Innovation is to Hide Behind Feigned Love for the Imams of the Sunnah, so that the People will Accept Their Innovations

“Indeed, I came across a treatise written by a man from the people of Asbahan, commonly known as Ibnu'l-Laban. And he has lived after that which has reached me. So he named this treatise, Sharh Maqalatu'l-Imami'l-Awhad Abi Abdillaah Ahmad Ibn Muhammad Ibn Hanbal. And in it he mentioned the Madhhab of al-Ash'ari, which opposed Ahmad. He gave a copy of it to a group that circulated it throughout the country. And they would say that this is an Imam from amongst the companions of the Ahmad (rahimahullah). Indeed, he explained his statements so that the common-folk would write them down, and they would trust that the author had been truthful. So they would fall into misguidance. So this man was banished from Baghdad for this reason, so he settled in Asbahan.” (Risalah ila Ahli'z-Zubayd, 231)

Whosoever Praises, Honours and Reveres the People of Innovation, and Reviles Ahlu's-Sunnah, Then He is an Innovator, Even if he Openly Manifests the Sunnah and Salafiyyah

“Here in Makkah there is with us a man who is preoccupied with the Hadith, he spends much of his time screaming that he is not an Ash’ari. Then he would say: ‘I have seen nobles from amongst them, and I have seen (Ash’aris) whom the dust below their feet is more noble than the creation.’ And when a man from amongst the Ash’aris would arrive in the city, he would pursue and draw close to him. And if a man from amongst our companions entered upon him, he would remain far away from him and warn against him. Whenever a Scholar from amongst the Scholars of the Hanabilah was mentioned in his presence, he would find fault with him. And he would say: ‘Ahmad is noble, but he is surrounded by those who lie.’ This was a plot from him, he would not bring about misfortune, except with it.” (Risalah ila Ahli'z-Zubayd, 231)

From the Methods of the People of Innovation in Removing the People from the Scholars is to Revile Their Students and Dishonour Their Images

“Whenever a Scholar from amongst the Scholars of the Hanabilah was mentioned in his (i.e., one of the Asha’irah of his time; mentioned above) presence, he would find fault with him. And he would say: ‘Ahmad is noble, but he is surrounded by those who lie.’ This was a plot from him, he would not bring about misfortune, except with it. So if it is permitted for one to say that the companions of Ahmad lied upon him with regards to the manifestation of his Madhhab, then it is also correct to say that the companions of Malik, ash-Shafi’i and other than the two of them lied upon them as well in that which they quoted. So this is not said, except by an ignoramus who is flimsy in his Religion and lacking in shame.” (Risalah ila Ahli'z-Zubayd, 232-233)

Many of Those who Enter Amongst Ahlu's-Sunnah are Actually From the People of Innovation who Desire to Misguide Them and Deviate Them From the Sunnah

“And from amongst the people are those who openly manifest a refutation upon the Asha’irah, then they say: ‘I do not speak concerning al-hHarf and as-Sawt.’ So the one who is as such, then his affair will not be free from two angles:

i- either he is not experienced with regards to the Madhhab of the Ahlu'l-Athar, yet he wishes to obtain acquisition and love by openly portraying this;

ii- or that he is actually from amongst the innovators, but he openly manifests opposition to them, so as to conceal their statement in that which he says about them. So that becomes accepted from him, or makes their despicability seem good. So he is followed in that since people think he opposes the innovators.

And how many have passed through Ahlu's-Sunnah in this manner!..” (Risalah ila Ahli'z-Zubayd, 233)

The Excuse for the Sunni Scholar Who Praises an Innovator is that He was not Informed About His Madhhab and had not Studied His Opinions, and This is Not Revilement Upon That Scholar

Imam as-Sijzi (rahimahullah) said the following, whilst speaking about Imam Ibn Abi Zayd, Imam al-Qabisi and the argument of the Asha'irah that these two referred to Abu'l-Hasan al-Ash'ari as an Imam:

“So it becomes clear from what we have mentioned that if these two Scholars actually said that which has been mentioned from them, concerning the Imamah of al-Ash'ari, then they only said it out of maintaining a good opinion of him, and due to him outwardly refuting the Mu'tazilah and the Rawafid, but they were not well informed concerning his own Madhhab. And if they had known about his own Madhhab, they would not have said what they said.” (Risalah ila Ahli'z-Zubayd, 227)

The Paths of Salvation from the Rejected Desires

“So whoever desires salvation from these people and security from the desires, then let his scales be the Book and the Athar; with regards to everything that he hears and sees. So with these two things he will become aware of the honour he receives as a result of them and by following the Salaf. And no statement is to be accepted from anyone, except that a clear Ayah, or a confirmed Sunnah or the statement of an adherent of the correct path must be sought from him. So let him increase in looking into the books of the Sunnan by those who have been given precedence, such as: Abu Dawud as-Sijjistani (d.275H), 'Abdullaah Ibn Ahmad Ibn Hanbal (d.241H), Harb Ibn Ismaa'eel as-Sayrjani, Khashish Ibn Asram an-Nasai, Urwah Ibn Marwan ar-Raqi and Uthman Ibn Sa'id ad-Darimi as-Sijjistani (d.280H). So let one beware of the books of those whose condition has changed, because in that are scorpions, and perhaps the antidote for their poison is impossible to obtain.” (Risalah ila Ahli'z-Zubayd, 233-234)

Hafidh, Abu Bakr al-Khatib al-Baghdadi (d.463H)

The Creed of Abu Bakr al-Khatib al-Baghdadi

The Isnaad

The Shaykh Abu Talib al-Mubarak bin Ali as-Sairafi (Ibn Khudayr 483-562H) informed us granting us permission (to convey it); saying: Abu'l-Hasan Muhammad bin Marzuq bin Abdu'r-Razzaq az-Za'farani (al-Jallaab 442-517H) informed us reading it -while I was listening in the month of Rabi'u'l-Awwal of the year 506H- saying: The Hafidh, al-Khatib Abu Bakr Ahmad bin Ali al-Baghdadi informed us, saying:

The Text¹

“A person from Damascus wrote to me asking me about some matters” -and he mentioned them- “so I replied to them.” Then he read to us the reply to what he had been questioned about saying:

I comprehended what the esteemed shaykh wrote -may Allah make his support to perpetuate and may He make excellent his success and his guidance (to the right way)- and I relied upon what had been acquired by me of knowledge regarding him, which I pursue (---)² upon his tracks, and that I respond to him with what I hope will be in agreement with his inclination. And I ask Allah to protect me from erring and to grant me -from His Bounty and Mercy- success in arriving at the correct word and deed.

As for Speech Regarding the Attributes

Then what has been reported of such attributes in the authentic compilations (as-Sunnan as-Suhhaah) -the Madhhab of the Salaf- is to affirm them, and to carry them upon their ala dhahiriha (literal meanings)³ and to deny (knowledge of) their kayfiyyah (true nature) and to negate Tashbih (resemblance) for them. But a people have denied these attributes and so they nullified what Allah - free from all imperfection- affirmed for Himself and another people amongst those who affirmed them actualized them and thus fell into something of Tashbih (resemblance) and takyif (enquiring into their true nature). And what is correct is treading upon the course which is middle and balanced amidst all the affairs; and the religion of Allah (lies) between the excessive person and the negligent one.

And the Principle in this Matter

That speaking about the attributes is a branch of speaking about the Dhat (essence) and thus follows it exactly and takes its example. So when it is known that affirming the Lord of all the Worlds (subhanahu wa ta'ala) that it is an affirmation of existence, not an affirmation of the kayfiyyah (true nature), then it is exactly the same for affirming His Attributes. Indeed, it is an affirmation of their existence, not an affirmation of defining (their nature) and giving them a form. So when we say: Allah has a hand, hearing and seeing, then these are attributes which Allah (Jalla Jalaluhu) has affirmed for Himself and we do not say: The meaning of hand is 'power' and nor do we say: The meaning of hearing and seeing is 'knowledge'. And nor do we say: Indeed, they are limbs. And we do not resemble them with the hands, hearing and sight which are indeed limbs and which are the mechanisms of the actions (of hearing, seeing and grasping etc.) And we say: Affirming them is obligatory because tawqif (the texts of the Qur'an and the Sunnah) have reported them and it is obligatory to negate Tashbih (resemblance) from them, due to the saying of the Blessed and Exalted:

There is nothing like unto Him, and He is the All-Hearer, the All-Seer

"There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (ash-Shurah 42/11) and His saying:

And there is none co-equal or comparable unto Him

"And there is none co-equal or comparable unto Him." (al-Ikhlaas 12/4) And when the Ahlu'l-Bid'ah (people of innovation) say about the Ahlu'l-Athar (People of -Authentic- Narrations) -due to their reporting of such Ahadith- that they report what does not befit Tawhid and which is not authentic - meaning by that to rebuke them and to confuse those whose knowledge is weak- and they accuse them with the disbelief of the people guilty of Tashbih and the ignorance of the people of Ta'til (denial of the attributes); then they (i.e., the people of the narration) reply to them that: In the Book of Allah there are clear, decisive verses, the intent behind them is understood by their dhahiriha

(apparent meanings) and there are unclear verses the meanings of which cannot be grasped except by referring them to the clear and decisive (verses). But it is obligatory to Tasdiq (believe) in all of them and to have Iman (faith) in them all. Similarly, the narrations of Rasulullah (sallallahu alayhi wa sallam) are carried upon the same principle, they are revealed (just) like this revelation -the unclear amongst them are referred to the clear and decisive amongst them- but all of them are to be accepted.

The Hadith Reported About the Attributes are of Three Types

So the Hadith reported about the attributes are of three types: Amongst them the first type is the affirmed reports about which the scholars of the narrations are agreed upon regarding their authenticity -due to their abundance and the integrity found in their transmission- therefore accepting them and having faith in them is obligatory along with protecting the heart from a belief that would overcome it and which would necessitate resembling Allah to His creation., and describing Him with what does not befit Him such as limbs, particles, changing and movements. The second type is the reports which are disreputable and with unfounded chains of narration and repulsive wordings. The people of the knowledge of transmission are agreed upon their falsity and it is not permissible to be occupied with such narrations and nor to stop over them (to consider them). The third type is the reports about which the people of knowledge are in disagreement regarding status of their transmission -so some of them, as opposed to all of them- accept them. In this situation, it is obligatory to strive in finding the truth regarding them and to inspect them closely -so that they are either associated with the Ahlu'l-Qubul (people of acceptance)- or that they are placed in the confines of falsehood and corruption. And as for specifying such Ahadith, then I have not occupied myself with them and a collection of them has not proceeded from me -but perhaps that will occur afterwards- if Allah (subhanahu wa ta'ala) wills.

Footnotes

¹⁻ This treatise is extant as a single preserved manuscript in adh-Dhahiriyyah Book House in Damascus, collection # 16.

²⁻ A word undecipherable by the verifier of the treatise.

³⁻ al-Khattabi (d388H) said: "The Madhhab of the Salaf (the pious predecessors) with regard to the Sifaat (attributes of Allah) is to affirm them as they are ala Dahir (with their apparent meaning), negating any Tashbih (resemblance) to them, nor takyif (asking how they are)." (al-Ghuniyah an Kalaam wa Ahlihi; Mukhtasar al-Uluww, #137) Qadi Abu Ya'la (d458H) said: "It is not permissible to repel these narrations; as is the way of the group from the Mu'tazilah. Nor to become preoccupied with ta'wil; as is the way of the Ash'ariyyah. It is obligatory to carry them upon their Dahir (apparent) meaning; and that the attributes of Allah do not resemble any one of His creation, nor do we have an Aqidah (belief) that there is any Tashbih (resemblance) to them. Rather (we believe) in what has been reported from our Shaykh and our Imam, Abu Abdullah, Ahmad ibn Muhammad ibn Hanbal, and others from the scholars of Ashaabu'l-Hadith." (Ibtaalut-Ta'wilat, 4) Shaykh Abdu'l-Qadir al-Jilani (d561H) said: "It is essential to carry the attribute of Allah Istiwaa (Allah's ascending) upon its apparent sense without ta'wil, and that He ascended by His Dhat (self; essence) over the throne. Istiwaa does not mean sitting or touching; as the Mujassimah and Karramiyyah say. Nor does it mean uluww (grandeur and highness); as the Ash'ariyyah say; nor does it mean istilaa (conquering and dominating over); as the Mu'tazilah say. None of this is related in the shari'ah. Neither has this been related

by any one of the Salafu's-Saalih (pious predecessors) from the Sahabah and the tabi'in, nor from the Ashaabu'l-Hadith (scholars of Hadith). Rather, it is related from them that they carried the meaning of Istiwaa with its Dhahir (apparent) meaning." (Abdu'l-Qadir al-Jilani, al-Ghuniyatu't-Talibin, 1/50)

Mas'alah fi's-Sifaat by Khatib al-Baghdadi

The First Treatise

We were informed by Hafidh Abu'l-Fadl Muhammad Ibn Naasir Ibn Muhammad Ibn Ali al-Baghdadi (as-Salaami 550H) who said, we were informed by Abu'l-Husayn al-Mubarak Ibn Abdu'l-Jabbar Ibn Ahmad as-Sayrafi (Ibnu't-Taywari d500H), reading aloud to him whilst I was listening in Shawwal of the year 494H, that Abu Bakr Ahmad Ibn Ali Ibn Thabit al-Khatib informed us: Abu Mansur Muhammad Ibn Isa al-Bazzar (al-Hamdhani d431H) informed us saying, Salih Ibn Ahmad al-Hafidh (at-Tamimi al-Hamdhani d431H) relates to us saying, I heard Abdullah Ibn Ishaq Ibn Sayamarad (an-Nuhawandi, Abu Abdu'r-Rahman) saying, I met al-Marrudhi (Ahmad Ibn Muhammad Ibnu'l-Hajjaj, Abu Bakr d275H) in Tarsus, so I said to him: "How did you hear Abu Abdullah (i.e., Ahmad Ibn Hanbal d241H) speaking about the Qur'an? He said: I heard Abu Abdullah saying: The Qur'an is the Speech of Allah, it is not created. So whoever says: It is created, then he is a disbeliever. I said: How did you hear him speaking about the one who stops¹? He said: This is an evil man, and I fear that he calls to the creation of the Qur'an. I said to him: O Abu Bakr, how did you hear Abu Abdullah speaking about al-Lafdh (the wording of the Qur'an)²? He said: Whoever says the wording of the Qur'an is created, then he is a Jahmi. I said to him: And who is the Jahmi (to whom this statement is attributed)? He said: He is the one who doubted in Allah for forty days³. I said: Whoever doubts in Allah, then he is a disbeliever? He said: Yes!"

The Second Treatise

We were informed by Shaykh Abu Talib al-Mubarak Ibn Ali as-Sayrafi (Ibn Khudayr d562H) granting permission, who said Abu'l-Hasan Muhammad Ibn Marzuq Ibn Abdu'r-Razzaq az-Za'farani (al-Jalaab d517H) informed us, reading it out whilst I was listening in Rabi'u'l-Awwal of the year 560H, he said: Khatib al-Hafidh Abu Bakr Ahmad Ibn Ali al-Baghdadi who said: "So the people of Damascus wrote to me asking me about some issues –and he mentioned them– so I answered them about that and he read to us the answers to what he was asked about. So he said: I stand upon what the noble Shaykh wrote, may Allah continue to aid him and to make good his success and correctness, and I sufficed with what had been presented to me of knowledge about him. I traverse [...] upon his footsteps. I answered with that which I hope will fall into agreement with his choice. And I ask Allah for protection from humiliation and the success to recognize the correct statement and action by His bounty and mercy.

Speech Concerning the Attributes

As for speech concerning the Attributes, then whatever is related about them from the authentic sunnan in the Madhhab of the Salaf –may Allah be pleased with them all– is to be affirmed and conveyed upon its apparent (Dhahir) meaning, and the kayfiyyah (modality) and Tashbih (resemblance) must be negated from it. Indeed, a group has neglected them, thus nullifying what Allah the Glorified had affirmed. And a group affirmed and actualized them to such an extent that they left from that and fell into performing Tashbih (resemblance) and takyif (asking how). However, the correct view is only to tread the moderate path between the two affairs. And the true Religion

of Allah stands between extremism and neglect.

The Basic Principle

So the basic principle (asl) is that speech about the Attributes is speech about the Essence (dhat) of Allah, so it follows it in that and takes it as a model of example. So when it is known that the affirmation of the Lord of the Worlds, the Mighty and Majestic, is affirmation of existence, then likewise, affirmation of His Attributes is only an affirmation of existence, not an affirmation of limitation (tahdid) and modality (takyif). So when we say: Allah has a Hand, Hearing and Seeing, then these are only Attributes that Allah has affirmed for Himself. And we do not say that the meaning of Hand is Power, nor do we say that the meaning of Hearing and Seeing is Knowledge. And we do not say that these are bodily limbs and tools to perform actions. Rather, we say that it is obligatory to affirm them, but to make tawqif (i.e., to stopping at the texts of the Book and the authenticated Sunnah) of what is mentioned concerning them, due to the statement of Allah (subhanahu wa ta'ala): "There is nothing like unto Him, and He is the All-Hearing, the All-Seeing." (ash-Shura 42/11) And there is the statement of Allah (subhanahu wa ta'ala): "And there is none equal to Him." (al-Ikhlaas 112/4) So when the people of innovation find fault with the People of Narration due to their quoting the likes of the Ahadith, and they fool the one with weak knowledge, by claiming that whatever they (Ahlu's-Sunnah) relate is not befitting for Tawhid, nor is it correct in the Religion. And they charge them with the disbelief of the people of Tashbih and the neglect of the people of Ta'til (denial). So they answer by stating that in the Book of Allah the Exalted, there are muhkamaat (clear) ayat whose meaning is understood by taking them upon their apparent (Dhahir) sense, and there are unclear (mutashabihat) ayat, whose meaning cannot be comprehended, except by referring them back to the clear ones. And it is obligatory to have Tasdiq (attestation) and Iman (faith) in all of them. So likewise, the narrations of Rasulullah (sallallaahu alayhi wa sallam) are to be conveyed in the same manner and they are to be treated the same as the Revelation (i.e., Qur'an), the mutashabih from it must be referred back to the Muhkam, and all of it is to be accepted.

The Ahadith About the Attributes are Divided Into Three Categories

So the Ahadith that are narrated about the Attributes are divided into three categories. From them are the narrations whose authenticity was affirmed by all of the Scholars due to their abundance and trustworthiness in narration. So it is obligatory to accept them and to have faith in them, along with preserving the heart against that which inclines towards the belief in what necessitates resembling Allah to His creation and describing Him with that which does not befit Him from bodily organs and parts and changing and movements.

The second category consists of narrations whose asanid (chains of narration) are not of good repute and they contain repugnant statements. The people of knowledge have united upon the rejection of these narrations. So it is not permissible to occupy oneself with them, nor to give them any consideration.

The third category contains narrations over whose conditions and transmissions the people of knowledge have differed. So some of them accepted them, whilst others did not. So in this case it becomes obligatory to strive hard and to look into the affair so as to discern whether it is to be associated with the people of acceptance, or if it is to be placed within the confines of corruption and falsehood. As for pointing out such Ahadith, then I have not pre-occupied myself with that, nor has anything emanated from me in terms of an attempt to compile them. Perhaps that will occur in the future, if Allah wills."

Footnotes

¹⁻ Those who say: "The Qur'an is the Speech of Allah" and then they become silent. So they do not say: "It is created" nor do they say: "It is not created."

²⁻ As for the affair of al-Lafdh (the wording of the Qur'an), then whoever spoke with it was declared a Jahmi by Imam Ahmad, because after Allah (azza wa jall) exposed the falsehood of the people of misguidance, they fled from their statement: "The Qur'an is created" to their statement: "My recitation (lafdh) of the Qur'an is created." So this became the belief that the Ash'ariyyah traversed upon when they fled from the innovation of the clear Mu'tazilah to an unclear innovation is opposition to them. That was because the Ash'ariyyah agreed with the Mu'tazilah in that the Arabic Qur'an which is well-known to the common-folk as well as the notables, written with letters, which begins with al-Fatiha and closes with an-Nas is created. This is that by which they intend the Qur'an with words. And the one that is not created is the meaning which comes from Allah Himself, not the one with letters and verses.

³⁻ Zayd Ibn Harun said: "May Allah curse al-Jahm and whosoever says what he said. He was an obstinate disbeliever, he left the Prayer for forty days, claiming that he has apostated from the Religion, and that was due to his doubt about Islam. I (i.e., Abdullah Ibn Ahmad) say: al-Jahm was Ibn Safwaan, the head of innovation, an Imam of misguidance. May Allah disfigure his face." (Abdullah Ibn Ahmad, as-Sunnah, # 189)

⁴⁻ It was not possible to read this word.

Abu Muhammad al-Juwayni (d.478H)

[Risalah Ithbaatu'l-Istiwa' wa'l-Fawqiyah, 176-183]

"Know, that for a brief period of time, I was confused about three matters:

The issue of as-Sifaat (Allah's Attributes); the issue of al-Fawqiyah (Allah being above His creation); the issue of al-Harf (the Word) and as-Sawt (the Voice) about the Glorious Qur'an.

I used to be confused about the different sayings -which are found in the contemporary books with respect to these matters- whether ta'wil (manipulative distortion) and Tahrif should be made of the Attributes. Whether to take them as they are and halt at their meanings, or whether to affirm them without ta'wil, Ta'til, Tashbih or tamthil.

But I found in the texts of the Book of Allah (Jalla Jalaluhu) and the Sunnah of His Messenger (sallallaahu alayhi wa sallam), a great clarity about the reality of these Attributes, and likewise with respect to affirming al-uluww (the highness of Allah) al-Fawqiyah, al-Harf and as-Sawt.

Then I found in the books of the mutakallimun (the People of theological rhetoric and innovated speech) -the later Scholars- their making of ta'wil (of Allah's Attribute) of al-Istiwa' (Allah ascending above the creation) by saying that it meant qahr (His dominance) and istilaa (His conquering); ta'wil

of (Allah's Attribute) of an-Nuzul by saying that it meant His command descends; ta'wil of (the Attribute of) al-Yadayn (the Hands of Allah) to mean His Power or His Favor; and ta'wil of al-Qadam (the Foot of Allah) to mean the fine reward with their Lord; and the likes of this.

Along with this, I found that they claimed that the Speech of Allah (Jalla Jalaluhu) meant a speech existent in qaa'im bidh-dhaat (His Self) with word, but not with voice. They claimed that these words are a mode of expression from the meaning existing with Himself!

From those who held to these sayings were a group of people, who had high status in my heart, such as a group of Ash'ari Shaafi'i Scholars -and I am upon the Madhhab of Shaafi'i- knowing the obligation of my religion and its rulings. So I found the likes of these great Shaykhs adhering to the likes of such statements -and they were my teachers- and I had complete faith in them, their nobility and their knowledge.

However, despite all this, I found my heart having a hatred for such ta'wil such that I could not find any tranquility and peace with it. It caused my chest to feel constricted, rather than causing it to expand...

And I used to fear affirming the Attributes of al-uluww, al-Istiwa and an-Nuzul, fearing that it would imply hasr (limiting and encompassing Allah by His creation) and Tashbih (resembling Allah to His creation i.e., anthropomorphism).

However, despite this, when I studied the Book of Allah (azza wa jall) and the Sunnah of His Messenger (sallallaahu alayhi wa sallam), I found in them texts pointing to the reality of these meanings. I found that the Messenger clarified that which came from his Lord, as well as describing Him with them. And know -without any doubt at all- that he used to have present in his noble gatherings the Scholar and the ignorant person, the one with sharp intelligence and the not so sharply intelligent, the Arab and the non-Arab.

However, I did not find anything by which he followed up such texts with which he used to describe his Lord -neither with another text, nor with anything that would cause the meanings to be removed from their haqiqah (real meaning) or cause ta'wil to be made of them; such as the ta'wil of my Shaykhs and Scholars from the mutakallimin- such as their ta'wil of al-Istiwa to istilaa, and their ta'wil of an-Nuzul (Allah's descending) to mean that His Command descends; and other such things.

And I did not find that he used to warn the people from having faith in what was apparent in his speech describing His Lord, whether it was concerning al-Fawqiyah (Allah being above His creation), or al-Yadayn (the Hands of Allah), or other than them. And there is nothing recorded from him which proves that these Attributes have another inner meaning, other than what is apparent from their meaning...

So when we came to know this, and came to hold this as our Aqidah (belief), we were then preserved from the doubts of Ta'wil, the blindness of Tatil (divesting Allah totally or partially of His Attributes) and the foolishness of Tashbih and tamthil (likening Allah to His creation).!

We then affirmed for Allah the Uluww (highness) of our Lord (Jalla Jalaluhu) and His Fawqiyah and that He istawaa (ascended) over His Arsh (Throne) in a manner that befits His Majesty and Greatness.

So the truth is very clear in this and the chest will readily accept this, for indeed Tahrif (distortion of the text) is rejected by the correct and sound intellect, such as Tahrif of Istiwaa to Istilaa (conquering) and other than this.

Likewise wuquf (affirming the wording of the Attributes, but halting at their meanings) is also blindness and ignorance, since we know that our Lord described Himself with these Attributes that we may come to know Him by them. So -in our knowing Him- we do not halt at affirming the wordings of the Attributes, whilst negating what is intended from their meanings. Since He did not describe Himself to us by these Attributes, except that we may affirm what He has described Himself with, not that we halt at them.

Likewise Tashbih and tamthil are also foolishness and ignorance...Thus, the one whom Allah (Jalla Jalaluhu) causes to agree upon the affirmation (of His Attributes) -without Tahrif, takyif and wuquf- then he has indeed agreed upon what is intended for them, if He (Jalla Jalaluhu) wishes...

And Allah expanded my chest about the state of those Shaykhs who made ta'wil of al-Istiwaa to istilaa and it is my belief that they do not understand the Attributes of the Lord (Jalla Jalaluhu) except with what befits the creation. Thus they do not understand al-Istiwaa of Allah as it truly befits Him so this is why they distort the words from its proper context and deny what Allah has described Himself with.

And we shall mention the explanation of that if Allah wills. And there is no doubt that us and them (i.e., Ashariyyah) agree upon affirming the Attributes of al-Hayaat (Life), as-Sama (Hearing), al-Basr (Seeing), al-Ilm (Knowledge), al-Qudrah (Power), al-Iraadah (Will) and al-Kalaam (Speech) of Allah. And we certainly do not understand the Attribute of Life of Allah to mean with the likes of such organs that are established in our bodies. Likewise, we do not understand the Hearing and the Seeing of Allah to imply that there are limbs. So, just as they say: His Life is not like ours, nor is His Knowledge and Seeing, rather they are Attributes in a way that is befitting to Him, not befitting us. Then we -likewise- say:

His Attribute of Life is known but its kayfiyyah (the nature of how it is) is unknown. His Knowledge is known but its kayfiyyah is not. Likewise, His Seeing and Hearing are known and there is no implication of there being organs and bodily-parts in any of this; rather all these Attributes are in a way that befit Him.

Likewise is the case for His Ayn (Eye), Fawqiyah, Istiwaa and Nuzul. His Fawqiyah is known; it is established just like the reality of His Hearing and the reality of His Seeing are also established. They are known but their kayfiyyah is not. Then, similarly, His Fawqiyah is known and established in a way that befits Him, but the kayfiyyah is not. Likewise, His Istiwaa (Ascending) over the Arsh (Throne) is known, but the kayfiyyah is not explained by implying movements or transmission which befit the creation; rather His Istiwaa is in a manner that befits His Greatness. Thus His Attributes are

known from the direction of sentence and affirmation, but are unknown from the perspective of how they are and setting limits.

So the believer is clear about the Attributes from one perspective and blind from the other. The believer is clear from the perspective of affirmation and existence (of the Attributes) but blind from the perspective of their kayfiyyah and limits.

And this is the way by affirming what Allah (Jalla Jalaluhu) has described Himself with, and by negating Tahrif, Tashbih and wuquf. This is what the Lord (Jalla Jalaluhu) intends for us concerning His Attributes that we recognize them, have Iman in them being haqiqah (real) and negate any Tashbih to them, nor to deny for Allah His real Attributes by Tahrif and ta'wil.

Indeed, there is no difference between Allah's Attribute of al-Istiwa and as-Sama and between His Attribute of an-Nuzul and al-Basr; since each occurs by a text.

So if they say to us about al-Istiwa: You have made Tashbih! Then we reply to them about as-Sam: You have made Tashbih and have described your Lord with organs! So if they say: No organs and bodily parts, rather it is in a manner that befits Him. Then we reply about al-Istiwa and al-Fawqiyah: There is no confinement nor limitation, rather it is in a manner that befits Him.

So whatever is necessary concerning the Attributes of Life, Hearing, Seeing and Knowledge and not making any Tashbih to them, then such is also necessitated regarding Allah's Attributes of Ascending, Descending, al-Yad (Hand), al-Wajh (Face), al-Qadm (Foot), ad-Dhak (Laughing) and Taajjub (Amazement).

So just as they do not imply for Him any organs we do not imply for Him any limbs nor anything that befits the creation. And it is not from justice and fairness that they understand the Attributes of Ascending, Descending, Face and Hand to imply resemblance to the creation, and therefore they think that they must resort to ta'wil and Tahrif (yet they do not do so for the other Attributes such as Life, Hearing and Seeing).

So those possessing justice and fairness will understand what we have said, have Aqidah in it, accept our sincere advice and will take as the Din of Allah the affirmation of all His Attributes, negating from them any Tashbih, Tatil, Ta'wil or wuquf.

This is what Allah intended from us concerning this. Since all these Attributes (that they affirm), all the others (that they make Ta'wil of) come from a single place; and that is the Qur'an and the Sunnah. Thus, when we affirm one set of Attributes without Ta'wil, but make Ta'wil and Tahrif for the others, then we are like those who believed in one part of the Book, but disbelieved in another part.!

And this is sufficient and clear if Allah wills."

Imam Abu'l-Qasim al-Asbahani (d.535H)

al-Hujjah fi Bayaani'l-Mahajjah

Iman

"Iman, in the legislative sense (i.e., Shar'iah usage) is a term which signifies all of the acts of obedience, both internal and external. The Asharis say that Iman is assent, Tasdiq, and that actions follow on from it, but are not from Iman itself. The benefit of (the existence of) this difference is that the one who is devoid of actions and commits the forbidden acts, will not have the name of believer applied to him absolutely and it is said in this regard that he is deficient in faith, since he has neglected some parts of it. And in the view of those (i.e., the Asharis) the name of believer can be applied to him absolutely because (in their view) Iman signifies assent, Tasdiq and such a person has fulfilled this. Our evidence for this is the saying of the Exalted: "Verily the believers are those whose hearts tremble when Allah is mentioned..." (al-Anfal 8/2) up to His statement: "...they are the believers in truth." (al-Anfal 8/4) So He described them with the real and true Iman due the presence of these actions. And the Most High said: "And never would Allah cause your Iman to be lost." (al-Baqarah 2/143) Meaning, your prayer. So He applied the term Iman to the prayer, yet it is an action. What also gives evidence to this is what is reported from Abu Hurayrah (radiyallahu anh) that he said: "Rasulullah (sallallahu alayhi wa sallam) said: Iman consists of seventy odd branches." and in another narration: "sixty odd branches: the most superior of them being the declaration that there is none worthy of worship except Allah and the lowest of them being the removal of something harmful from the path. And modesty is a branch of Iman." (What also constitutes our evidence is that) the one who is compelled into Iman, his entrance into Iman is correct and acceptable. Because if Iman was something unique to the heart (alone), his entry into Iman would not have been correct, since that is not possible with compulsion. It can be attained from the perspective of the outward sayings and deeds. And because Iman is actually what constitutes the Din (religion) of a Muslim, and the Din is a term that signifies acts of obedience, then likewise (is) the Iman that is characteristic of him. And also (the fact that) the term 'perfect in faith' cannot be applied to the one who abandons fasting, zakaah, and who commits the obscene acts.

Increase and Decrease in Iman

And it is possible for Iman to increase and decrease. Its increase is by performance of the acts of obedience and its decrease is by abandoning them and doing acts of disobedience. This is in opposition to the one who says that Iman is (merely) the knowledge of the heart and its assent and that these two are indicatives, and that increase and decrease cannot take place in the case of indicative matters. And it is reported from Ibn Abbas (radiyallahu anh), Abu Hurayrah (radiyallahu anh) and Abu ad-Darda (radiyallahu anh): "Iman increases and decreases." So when he neglects some of it and performs the forbidden acts then he has neglected some of the actions of Iman. Hence, it is permitted that Iman be described with increase and decrease.

Iman of the Mukallifin is Not Equal

And the Iman of all those tasked (with obedience) from amongst the Angels, Prophets -and those besides them such as the Martyrs and Truthful ones— is not equal. Rather they excel one another to

the extent of their level in performing acts of obedience. This is in opposition to the one who says that Iman is (merely) the assent, Tasdiq, of the heart and that superiority only takes place with respect to knowledge and the variety in its evidences! And we have already mentioned that acts of obedience are from Iman. It is also known that people excel each other in the acts of obedience. So some of them increase over others, hence it is necessary that superiority be acquired with respect to it.

The Difference between Islam and Iman

And Iman and Islam are two terms referring to two (distinct) meanings. Islam is a term that refers to the two Shahadahs (testimonies of belief) and assent, Tasdiq, of the heart. And Iman is a term that signifies all of the acts of obedience. This is in opposition to the one who says that Islam and Iman are the same. And the evidence for the difference between them is the statement of the Most High: "Verily the Muslims, men and women, the Believers men and women." (al-Ahzab 33/36) So He placed Iman after Islam (next to it) and something is not placed straight after itself. So it is known from this that Iman has a meaning which extends that of Islam. What gives evidence to this is the Hadith of Umar ibn al-Khattab (radiyallahu anh) and the saying of Jibril (alayhi's-salam): "Tell me about Islam" ... and then he said: "Tell me about Iman". So this gives evidence to the separation (in meaning) between the two. What has been reported from Amir bin Sa'd bin Abi Waqqas (radiyallahu anh), from Sa'd (radiyallahu anh) from Rasulullah (sallallaahu alayhi wa sallam) also gives evidence to this. Rasulullah (sallallaahu alayhi wa sallam) gave something to a group of men but left one of them out. So Sa'd said to him: "You gave to them yet you left him out? By Allah I consider him to be a Believer!" Rasulullah (sallallaahu alayhi wa sallam) said: "Or a Muslim?!" So he (sallallaahu alayhi wa sallam) differentiated between Islam and Iman. And we already mentioned that Iman is a term that signifies all of the acts of obedience and that Islam is a term that signifies the two testimonies along with the ease of the heart (i.e., its acceptance). So when it is like this then it is obligatory to differentiate between them.

Istithna (excepting oneself from having perfect Iman)

And is disliked for the one who has acquired Iman that he should say: "I am a believer in truth!" or "I am a (true) believer in the sight of Allah." Rather he should say: "I hope I am a believer" or "I am a believer if Allah wills" or "I believe in Allah, His Angels, Books, and His Messengers." And none of this is from the angle of doubtfulness in his Iman, but it is from the aspect that he cannot be absolutely sure that he has fulfilled every single thing with which he has been ordered and has left everything that he has been forbidden from. This is in opposition to the one who says that when a person knows from himself that he is a believer, it is permissible for him to say: "I am a believer in truth!" And the evidence for the impossibility of making this absolute claim (of perfect Iman) and the necessity of making exception (istithna) is the Ijmaa (consensus) of the Salaf. It was said to Ibn Mas'ud (radiyallahu anh): "This person claims that he is a believer? He replied: Ask him whether he is in Paradise or in Hellfire? So they asked him and he replied: Allah knows best. So Abdullah (Ibn Mas'ud) said to him: If only you had entrusted the affair of this life as you have entrusted the affair of the Hereafter (to Allah)! And because it has already been established that Iman is characterized by all the acts of obedience and the abandonment of the prohibited matters, then in that situation a person cannot be resolute that he has fulfilled all that is binding upon him and has avoided all that has been prohibited to him. Therefore, it is not possible for him to know that he is a believer who is deserving of reward."

Shaykh Abdu'l-Qadir al-Jeelaanee (d.561H)

Shaikh Abdul-Qaadir Jeelaanee's full name is Abdul-Qaadir bin Abee Saaleh Abdullah bin Jankee Daust al-Jailee (al-Jeelaanee). His kunyah was Abu Muhammad and his titles were Muhi ud deen and Shaikh ul-Islaam. (Siyar A'laam an-Nabula (20/439), al-Bidaayah Wan-Nihaayah (12/252). Fawaat al-Wafyaat (2/373), Shadhraat adh-Dhahab (4/198).

Imaam Sama'aneer referred to him as Imaam al-Hanaabillah (Imaam of the Hanbalees) (Dhail A'la Tabqaat al-Hanaabillah (1/291) of Ibn Rajab)

The author of Shadhraat traced his lineage to Hussain bin Alee (Radhiallaahu Anhuma) and he was born in 471H and according to some 470H in the place of Jeelaan. (Siyar A'laam an-Nabula (20/439). Haafidh Ibn Katheer said, "After he came to Baghdaad he started seeking knowledge of hadeeth and Fiqh from Abu Sa'eed Makhramee Hanbalee. Abu Sa'eed had a small institution, which he handed over to Shaikh Abdul Qaadir. In this institution the Shaikh would deliver lectures of knowledge and would admonish the people, many people benefited from him." (al-Bidaayah Wan-Nihaayah (12/252).

The Shaikh died in 561H and the age of 90 years. (Siyar A'laam an-Nabula (20/450)

The Shaikh authored a number of books like al-Ghuniyyah ut-Taaliben, Fath ur-Rabbaanee, Fatooh al-Gayb, etc. However, many books are also attributed to him which he himself did not write and it is these books which people of deviation have utilized in disparaging the Shaikh and his Aqeedah.

Beliefs

Shaikh Abdul-Qaadir Jeelaanee (rahimahullah) said: "My beliefs are the beliefs which were upheld by the Sahaaba (Companions) and the Salaf us-Saaleh (Pious Predecessors)." (Siyar A'laam an-Nabula (20/442).

He said, "Upon you is Ittibaa (following and obeying) and not Ibtid'ah (innovation) and upon you is the madhab of the Salaf as-Saaleh and this is the straight path you should firmly adhere to." (al-Fath ur-Rabbaanee (p.35)

He also said, "It is upon the believer to follow and obey the Sunnah and those upon the Sunnah, the Jama'ah. The Sunnah is what the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) declared to be Sunnah and the Jama'ah is that, which the companions are agreed upon." (al-Ghuniyyah (1/165).

In Refutation of Shirk and Innovations

He said: "Follow and obey and do not innovate. Agree with the religion and do not differ, obey and do not disobey, have sincerity and do not do Shirk. Accept Allaah as one and do not turn away from Him. Ask Allaah and do not ask others. Ask Him for help and do not anyone else for help. Have reliance and trust in Him and do not have reliance in anyone else." (al-Fath ur-Rabbaanee (pg.151).

“The whole creation is dependent upon Him (Allah) and helpless without Him. No can benefit or harm you...” (Fath ur-Rabbaanee (pg.89).

“Man should supplicate to Allaah, praise and glorify Him, then send salutations upon the Messenger of Allaah and then finally ask Allaah for his needs.” (al-Ghuniyyah (1/92).

“When you visit the graves then do not put your hands on them or kiss them as this is the habit of the jews, nor sit on the graves or rest against them. Then ask Allaah for your needs.” (al-Ghuniyyah (1/91).

“It is unlawful to swear by anyone other than Allaah so if someone wishes to swear then let him do so by Allaah only or otherwise let him remain silent.” (al-Ghuniyyah (1/92).

Concerning Tawheed ar-Raboobiyyah and al-Uloohiyyah

The Shaikh said, “The soul is inclined to obey its creator because The Rabb is his creator and master and it (the soul) is dependent in worshipping its Rabb.” (Fatooh al-Gayb (pg.21)

He also said, “The person who wishes to enter into Islaam, it is obligatory upon him that he must first say the Shahadah that None has the right to be worshipped except Allaah and Muhammad (Sallallahu Alayhee Was-Sallam) is his Messenger. He must also dissociate himself from all the other religions other than Islaam and believe in the oneness of Allaah with his heart.” (al-Ghuniyyah (1/13).

Concerning Asmaa Was-Sifaat

The Shaikh said, “In regard to this we do not leave the Book and the Sunnah. We recite the verses and the narrations and have faith in them and we leave the kayfiyyah (howness-of these) attributes to Allaah.” (al-Ghuniyyah (1/125). The Shaikh has refuted the deviated sects on their beliefs of the attributes of Allaah in detail in his book (al-Ghuniyyah (1/125-140).

“Allaah rises over his throne.. Allaah is upon his throne.....and he is separate from the creation and nothing is hidden from his knowledge and it is not correct to say he is present everywhere and this is what Allaah has mentioned in the Qur’aan, “The most Merciful rose over the Throne.” (Tahaa:5)” (al-Ghuniyyah (1/121-124).

"It is essential to carry the Attribute of al-Istiwa (Allah’s Ascending) by His Essence over the Throne. Istiwa does not mean sitting (qu’ud) and touching (mumassa), as the Mujassimah and Karramiyyah say, nor does it mean highness (uluww) and elevation (rifa) as the Ash’ariyyah say; nor does it mean conquering (istila) or domination (ghalaba), as the Mu’tazilah say. Nothing of this has been reported in the Law (Shari’ah). Nor has this been related from any of the Salafu’s-Salih, from the Companions

and the Followers, or from the Ashab al-Hadith. Rather it is reported from them that they carried al-Istiwa with its apparent meaning." (al-Ghuniyyah, 50)

Concerning The Qur'aan

Shaikh Abdul-Qaadir said, "Our belief is the Qur'aan is the speech of Allaah, the holy book and it is revelation which was revealed upon the Messenger of Allaah (Sallallahu Alayhee-Wasallam) by Jibraa'eel." (al-Ghuniyyah (1/125-140).

Concerning Eemaan

He said, "We believe Eemaan is the statement of the tongue, the affirmation of the heart and action of the limbs, it increases with obedience and decreases with disobedience. It is strengthened with knowledge and weakened with ignorance..." (al-Ghuniyyah (1/135).

Imam Ibn Qudamah al-Maqdisi (d.620H)

He is Muwaffiqu'd-Din Abu Muhammad Abdullah Ibn Ahmad Ibn Muhammad Ibn Qudamah Ibn Miqdaam Ibn Nasr Ibn Abdullah al-Maqdisi. Ibn Qudamah was born in the year 541 after Hijrah, in a small village known as Jamma'il. When he was ten, he settled in Damascus and memorized the Qur'an there. Later in the year 561H, he traveled to Baghdad with his cousin, who would later become the Hafidh Abdu'l-Ghani. It is there that he studied and learned under many of the shaykhs present there. His teachers were many teachers, including Taqiu'd-Din Abu Muhammad Abdu'l-Ghani al-Maqdisi (d.612H) and the Faqih of Iraq, Abu'l-Fath Nasr Ibn Fatyaan, who was known as Ibn al-Manni.

His desire and search for knowledge brought him to high levels of piety as well as abstinence from the worldly matters. The scholars spoke very highly of him in this regard and also due to the fact that he benefited the Muslim Ummah with his treatises and his call to the correct belief of Islam, after much corruption had taken place in it.

Abu Amr Ibn as-Salaah (rahimahullaah) said of him: "I have not seen the likes of Shaykh al-Muwaffiq." Ibn Taymiyyah (rahimahullaah) said: "No one possessing more understanding (of Islam) entered Shaam after al-Awza'i, other than Shaykh Muwaffiq." Hafidh al-Mundhiri (rahimahullaah) said of him: "He was the Faqih, the Imam. He narrated Hadith in Damascus, declared fatwas and taught. He wrote many books, both short and long, on the subject of Fiqh, as well as other subjects." adh-Dhahabi (rahimahullaah) included a long biography for him in his book Tarikhu'l-Islam. From among his praiseworthy statements concerning the Shaykh is: "He is one of the most knowledgeable amongst the scholars and an author of many books."

As for his written works, then they are abundant and beneficial. He authored great books on various topics of the religion. These classical works continue to serve and benefit the Muslim Ummah. From among his most famous works are: al-Mughni, al-Kaafi, al-Uddah, al-Umdah, Lumu'atu'l-l-tiqaad, Mukhtasar Minhaj al-Qaasidin, Dhammu't-Ta'wil, at-Tawwaabin.

His students are many, the most famous of whom were: Shihaabu'd-Din Abu Shaamah al-Maqdisi (d.665H) and the Hafidh Zakiyu'd-Din Abu Muhammad al-Mundhiri (d.656H), the author of the book at-Tarhib wa't-Tarhib.

Lum'atu'l-I'tiqaad (Sufficiency in Creed)

Introduction

1- All praise is due to Allah, the One praised by every tongue, the One worshiped at every time. There is not a place that is free of His Knowledge nor does one affair preoccupy Him over another. He is far beyond any equals and rivals, as well as being free of any wife or children. His rule is established for all of His servants. No intellect can derive an example of Him with its pondering nor can any heart attempt to depict Him. "There is nothing equal to Him (in comparison). And He is the All-Hearer, the All-Seer." (ash-Shuara 42/11) To Him belong the best of names and the most honorable of attributes. "The Most Gracious (Allah) rose over the Throne (in a manner that suits His majesty). To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil. And if you speak aloud, then verily, He knows the secret and that which is yet more hidden. Allah! None has the right to be worshiped except He. To Him belong the best of Names." (Ta-Ha 20/5-8) His knowledge encompasses everything. He subjugates all creatures by His Honor and Rule. And His knowledge and mercy engulf everything. "He (Allah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His knowledge." (Ta-Ha 20/110) He is described by what He has attributed to Himself in His Magnificent Book and upon the tongue of His honorable Prophet.

Approving and Accepting the Ayat and Ahadith Concerning Allah's Attributes

2- We are obligated to believe in and to welcome with submission and acceptance everything that is mentioned in the Qur'an or that is correctly attributed to Rasulullah (sallallahu alayhi wa sallam) concerning the attributes of Allah. And we must abandon the opposing of it (which is done) by radd (rejection)¹, Ta'wil (distortive misinterpretation)², Tashbih (comparison)³ and tamthil (representation)⁴. As for what appears dubious from that, then we are obligated to affirm its wording and to abandon opposing its literal meaning⁵. We return the precise knowledge of it to the One who stated it and we entrust it upon the one who transmitted it, following the example of the ones who are deeply endowed with knowledge, those whom Allah has praised in His manifest Book with His words: "And those who are firmly grounded with knowledge say: We believe in it (the Qur'an); the whole of it (clear and unclear verses) are from our Lord." (Al-i Imran 3/7) And He (subhanahu wa ta'ala) says, dispraising the one who seeks the Ta'wil (hidden meaning) of the unclear verses of His revelation. "As for those in whose hearts there is a deviation, they follow that which is not entirely clear thereof, seeking Fitnah (mischief) and seeking for its Ta'wil (hidden meanings), but no one knows its hidden meanings except Allah." (Al-i Imran 3/7) Thus Allah (subhanahu wa ta'ala) has placed the aspect of seeking after the hidden meanings (Ta'wil) as a sign of deviation. And He has placed it at the level of seeking after mischief, in His dispraise of it. Then He places a barrier between them and that which they aspire and He cuts off their ambitions from what

they seek after, by saying: "But no one knows it's hidden meanings except Allah." (Al-i Imran 3/7)

3- Concerning the Ahadith: "Verily, Allah descends to the lowest heaven." (Bukhari; Muslim) and "Verily, Allah will be seen on the Day of Judgement." (Bukhari; Muslim) and what is similar to them, Imam Abu Abdullah Ahmad Ibn Hanbal said: "We believe in it and we attest to the verity of it. There is no (claiming) how, nor is there any (fixed) meaning for it. Nor do we reject any part from it. And we know that whatever the Messenger came with is the truth. We do not disapprove of Rasulullah (came with) nor do we describe Allah with more than He has described for Himself, no less no more. Allah says: "There is nothing equal to Him (in comparison). And He is the All-Hearer, the All-Seer." (ash-Shura 42/11) We say as He says. We describe Him with what He has described Himself and we do not transgress from that. Nor do we consider Him to be describable by those who attempt to describe Him. We believe in the Qur'an, all of it, its clear verses as well as its unclear verses. We do not reject any of His attributes due to a discomfort (that we may perceive towards it). We do not transgress the Qur'an and the Hadith. And we have no knowledge of how to understand that except through the affirmations of Rasulullah (sallallaahu alayhi wa sallam) and the confirmation of the Qur'an." (Ibn Qayyim, as-Sawaa'iq al-Munazzilah, 1/265; Ibn al-Musuli, as-Sawaa'iq al-Mursilah, 2/251; Ibn al-Jawzi, Manaaqibu'l Imam Ahmad, 156; adh-Dhahabi, Tarikh al-Islam, 27)

4- Imam Abu Abdullah Muhammad Ibn Idris ash-Shaafi'i (rahimahullaah) said: "I believe in Allah and in what has been reported concerning Allah, upon what was intended by Allah. And I believe in Rasulullah and in what has been reported concerning Rasulullah, upon what was intended by Rasulullah." (Ibn Taymiyyah, ar-Risaalatu'l-Madaniyyah, 121)⁶

5- This is the way that the scholars of the past and present have followed. They all agree upon acknowledging, accepting, and confirming what has been mentioned in the Book of Allah and the Sunnah of His Messenger concerning the attributes, without turning towards the use of Ta'wil.

Incitement Towards the Sunnah and a Warning Against Innovations

6- We have been commanded to follow their way (the Prophet and his Sahabah) and to be guided by their example⁷. We have been warned of the newly invented matters and we have been informed that they are from among the things that lead astray. Rasulullah (sallallaahu alayhi wa sallam) said: "Stick to my Sunnah and the Sunnah of the rightly-guided Khalifahs (who will come) after me. Bite onto it (the Sunnah) with your molar teeth and beware of newly invented matters. For indeed, every newly invented matter is an innovation and every innovation is a misguidance." (Abu Dawud; Tirmidhi; Ibn Maajah; Ahmad, Musnad; Darimi; Ibn Hibban, al-Mawaarid; Hakim; Ibn Abi Aasim, as-Sunnah; Bayhaqi, Dalaailu'n-Nubuwwah; Ibn Abdu'l-Barr, Jaami Bayaani'l-Ilm wa Fadlihi)

7- Abdullah Ibn Mas'ud (radiyallahu anh) said: "Follow and do not innovate! It will be sufficient for you." (Darimi; Tabarani, al-Kabir; Bayhaqi; Ibn Wadaah, al-Bid'a wan-Nahi anhaa; Abu Khaithama, al-Ilm)

8- Umar Ibn Abdu'l-Aziz (rahimahullaah) said something with the meaning: "Stop where the people have stopped! For, indeed, they stopped upon receiving knowledge. The clear evidences would suffice them and they were the strongest at manifesting it. If there were any merit in something,

they would be most deserving of (having done) it. So if you say: It was introduced after them, then no one introduces into it except for he who opposed their guidance and desired other than their example. They have described from it what was enough and they have spoken concerning it what sufficed. What is above them is excessiveness. And what is below them is inadequacy. Some people have fallen short of them and so they have drawn away. And others have transgressed them and so they became extreme. But indeed, they were between these two, upon a straight guidance." (Ibn Qudamah, al-Burhan fi Bayaani'l-Qur'an, 88-89; Ibn al-Jawzi, Manaaqib Umar Ibn Abdu'l-Aziz, 83-84; Ibn Rajab, Fadlu Ilm as-Salaf, 36)

9- Abu Amr al-Awza'i said: "Stick to the examples of those who came before you (Salaf), even if the people reject you. And beware of the opinions of men, even if they beautify it for you with their speech." (Khatib al-Baghdadi, Sharaf Ashaabi'l-Hadith, 7; Ajurri, ash-Shari'ah, 58; Ibn Abdu'l-Barr, Jaamiu'l-Ilm wa Fadlihi, 2/114; adh-Dhahabi, Siyar A'alaam an-Nubala, 7/120; adh-Dhahabi, al-Uluww)

10- Muhammad Ibn Abdu'r-Rahman al-Adrami said to a man who was speaking of an innovation and calling the people towards it: "Did Rasulullah (sallallaahu alayhi wa sallam), Abu Bakr (radiyallahu anh), Umar (radiyallahu anh), Uthman (radiyallahu anh) and Ali (radiyallahu anh) have knowledge of it or did they not have knowledge of it? He said: They did not have knowledge of it. He said: So something which they had no knowledge of, you know!?! The man said: Then I say that they did know it! He said: Was it sufficient for them that they not speak about it nor call the people towards it, or was it not sufficient for them? The man said: Of course it was sufficient for them. He said: So something which was sufficient for Rasulullah (sallallaahu alayhi wa sallam) and his Khalifahs is not sufficient for you!?! So the man refrained (from his call) and the Khalifah, who was present there, said: May Allah not suffice the one who is not satisfied by what they found sufficient." (Khatib, Tarikhu'l-Baghdad, 10/75; Ibn al-Jawzi, Manaaqib al-Imam Ahmad, 431, 436; Ibn Qudamah, at-Tawwaabin, 194; adh-Dhahabi. Siyar A'alam an-Nubalaa, 11/313; Ajurri, ash-Shari'ah, 91, 95; Ibn Kathir, al-Bidaayah wa'n-Nihaayah, 10/335)

11- Similarly, whosoever does not feel content with what was sufficient for Rasulullah (sallallaahu alayhi wa sallam), his companions, those who followed them in righteousness, the scholars after them and the ones who are deeply endowed with knowledge be it in reciting of the verses concerning the attributes and reading the reports about them and the statements of approval regarding them that have come from those mentioned above, then may Allah not make him feel sufficed.

Some Ayaat Concerning the Attributes of Allah (azza wa jall)

12- Among what has been revealed in the verses concerning the attributes, is Allah's statement: "And the Face of your Lord, full of Majesty and Honor, will remain forever." (ar-Rahman 55/27); "Nay, both His Hands are widely outstretched." (al-Ma'idah 5/64); His statement in which He informs us that Isa Ibn Maryam said: "You know what is in my inner-self, though I do not know what is in Yours." (al-Ma'idah 5/116); His statement: "And your Lord comes..." (al-Fajr 88/22); His saying: "Do they then wait for anything other than that Allah should come to them." (al-Baqarah 2/210); His statement: "Allah is pleased with them and they with Him." (al-Ma'idah 5/119); His statement:

"Allah will bring a people whom He will love and they will love Him." (al-Ma'idah 5/54); His statement concerning the disbelievers: "And the Anger of Allah is upon them." (al-Fath 48/6); "They followed that which discontented Allah..." (Muhammad 47/28); And His saying: "But Allah disliked their being sent forth." (at-Tawbah 9/46)

Some Ahadith Concerning Allah's Attributes

13- From the Sunnah is the statement of Rasulullah (sallallaahu alayhi wa sallam): "Our Lord, may He be Blessed and Exalted, descends to the lowest heaven every night." (Bukhari; Muslim); His (sallallaahu alayhi wa sallam) statement: "Your Lord is amazed by the youth who does not possess childish manners." (Ahmad) And his (sallallaahu alayhi wa sallam) saying: "Allah laughs at two men. One of whom kills the other, then they both enter Paradise." (Bukhari; Muslim)

14- We believe in this and what is similar to it⁸ from that which has an authentic chain and reliable reporters. We do not reject it nor do we negate it. Nor do we change its meaning with something that contradicts what is literally apparent from it. We do not compare it to the attributes of the creation nor by (using) the naming schemes of the innovators⁹. We know that Allah has no equal or comparison: "There is nothing equal to Him (in comparison). And He is the All-Hearer, the All-Seer." (ash-Shura 42/21) And everything that is perceived by the intellect or pondered as an idea, then Allah is the opposite of it.

15- From that is His (subhanahu wa ta'ala) saying: "The Most Gracious (Allah) rose over the Throne." (Ta-Ha 20/5-8) And His (subhanahu wa ta'ala) statement: "Do you feel secure that He, who is over the heaven." (al-Mulk 67/16) And the statement of Rasulullah (sallallaahu alayhi wa sallam): "Our Lord, Allah who is above the heavens! Holy be your Name." (Abu Dawud; Nasai, Amal al-Yawmi wa'l-Laylah, # 1037; Hakim, 1/344; Bayhaqi, al-Asmaa wa's-Sifaat, # 423; and others) And his (sallallaahu alayhi wa sallam) saying to the slave girl: "Where is Allah? She said: Above the heavens. He (sallallaahu alayhi wa sallam) said: Free her, for indeed, she is a believer." Malik Ibn Anas, Muslim and other scholars have reported this Hadith.

16- Rasulullah (sallallaahu alayhi wa sallam) said to Husayn (Ibn Imran): "How many gods do you worship? He said: Seven. Six in the earth and one above the heavens. He (sallallaahu alayhi wa sallam) said: Who is it that you hope in and fear (most)? He said: The One that is above the heavens. He (sallallaahu alayhi wa sallam) said: Then abandon the six and worship the One who is above the heavens, and I will teach you two supplications. So he accepted Islam and Rasulullah (sallallaahu alayhi wa sallam) taught him to say: O Allah, Grant me guidance and save me from the evil of my self." (Ibn Qudamah, al-Uluww, # 19; adh-Dhahabi, al-Uluww li'l-Aliyyu'l-Ghafaar, # 23-24)

17- What was reported in the previously revealed books, concerning the signs of the Prophet (sallallaahu alayhi wa sallam) and his companions, is that: "They prostrate on the earth while they allege that their god is above the heavens." (Ibn Qudamah, al-Uluww, # 21; al-Isabah, 2/470; adh-Dhahabi, al-Uluww, # 25)

18- Abu Dawud reported in his Sunnan that Rasulullah (sallallaahu alayhi wa sallam) said: "Indeed what is between one level of heaved and (another level of) heaven is a distance of such and such...

He (sallallaahu alayhi wa sallam) continued informing until he mentioned: And above that is the Throne. And Allah, may He be glorified, is above that." (Abu Dawud; Tirmidhi; Ibn Maajah; Ahmad and others)

19- This and what is similar to it is from what the Salaf¹⁰, may Allah have mercy upon them, have agreed upon concerning its reports and their acceptance of them. And we do not incline towards rejecting it, nor towards distorting its meaning (Ta'wil), nor towards making comparisons of it, nor towards likening it.

20- Imam Anas Ibn Malik was asked and it was said to him: "O Abu Abdullah! (Allah says:) "The Most Gracious (Allah) rose over the Throne." How does He rise? So he (rahimahullaah) said: The rising (al-Istiwa) is known. How (it is done) is incomprehensible. Believing in it is an obligation. And asking concerning it is an innovation. Then he called for the man and he was thrown out." (Ibn Qudamah, al-Uluww, # 104; adh-Dhahabi, al-Uluww, 141; Abu Nu'aym, al-Hilyah, 6/325; al-Laalika'i, Sharh Usul I'tiqaad Ahlu's-Sunnah, # 664; Abu Uthman as-Sabuni, Aqidatu's-Salaf, # 24-26; Bayhaqi, al-Asmaa wa's-Sifaat, 408; Ibn Hajr, Fathu'l-Bari, 13/406-407; Shaykhu'l-Islam Ibn Taymiyyah, Majmu al-Fatawa, 5/365)

The Speech of Allah (azza wa jall)

21- From the attributes of Allah is that He speaks with a speech that is pre-existent¹¹. He causes whomsoever He wills to hear it, Musa (alayhi's-salam) heard it from Him without there being any intermediary. Jibril (alayhi's-salam) heard it, as well as whomsoever He (azza wa jall) permits, from His angels and messengers.

22- He (Jalla Jalaluhu) will speak to the believers in the Hereafter and they will speak to Him¹². And He (azza wa jall) will grant them permission and they will visit Him¹³. Allah (azza wa jall) says: "And to Musa, Allah spoke directly." (an-Nisa 4/164) And Allah (azza wa jall) says: "He (Allah) said: O Musa, I have chosen you above men by My Messages, and by My speaking (to you)." (al-A'raf 7/144)) And He (azza wa jall) says: "Those messengers! We preferred some of them to others; to some of them Allah spoke (directly)." (al-Baqarah 2/253) And He (azza wa jall) says: "It is not given to any human being that Allah should speak to him unless (it be) by revelation, or from behind a veil." (ash-Shura 42/51) And He (azza wa jall) says: "And when he came to it (the fire), he was called by name: O Musa! Verily, I am your Lord!" (Ta-Ha 20/11-12) And Allah (azza wa jall) says: "Verily, I am Allah! None has the right to be worshipped but I, so worship Me, and establish the prayer for My Remembrance." (Ta-Ha 20/14) It is not permissible for anyone to say this (last Ayah) except Allah¹⁴.

23- Abdullah Ibn Mas'ud (radiyallahu anh) said: "When Allah speaks through revelation, the inhabitants of the heavens hear His voice." (Abdullah Ibn Ahmad, as-Sunnah, # 536) He (i.e., Ibn Mas'ud) reported this on the Prophet. (Abu Dawud; Ibn Khuzaymah, at-Tawhid, #95-96; Bayhaqi, al-Asmaa wa's-Sifaat, #200)

24- Abdullah Ibn Anis reported that Rasulullah (sallallaahu alayhi wa sallam) said: "Allah (subhanahu wa ta'ala) will gather the creatures on the Day of Judgement, naked, barefoot, uncircumcised and black. He will then call them in a voice that those who are far as well as those who are near will be

able to hear: I am al-Malik (the King). I am ad-Dayyaan (the Recompenser)." (Bukhari; Sahih; Bukhari, al-Adab al-Mufrad, # 970; Ahmad, Musnad, 3/495; Bayhaqi, al-Asmaa wa's-Sifaat, 78-79; Ibn Abi Aasim, as-Sunnah and others)

25- In some narrations, it occurs that one night Musa (alayhi's-salam) saw the Fire and it overthrew him so he became frightened from it. Thus his Lord called unto him: "O Musa! So he (alayhi's-salam) responded quickly, being familiar with the voice: Here I am to serve you! Here I am! I hear Your voice but I do not see Your place. Where are You? He (subhanahu wa ta'ala) said: I am above you and in front of you and on your right and on your left. And know that this attribute does not befit anyone except Allah. He (alayhi's-salam) said: You are just as You say, my Lord. Do I hear Your speech or the speech of one of Your essengers (angels)? He (subhanahu wa ta'ala) said: No, rather My speech, O Musa."¹⁵

The Qur'an is the Speech of Allah (azza wa jall)

26- From the speech of Allah, is the Glorious Qur'an. It is the clear Book of Allah and His firm rope. It is His straight path and the revelation of the Lord of the universe. The most honorable spirit (i.e., Jibril) descended with it to the heart of the best of Messengers, in a clear Arabic language. It was revealed and not created¹⁶. From Him it began and to Him it will return¹⁷.

27- It consists of decisive chapters, clear verses, letters and words. Whosoever recites it and does so properly (with Iraab), he will have ten good deeds for every letter he recites, the first and last of them."¹⁸ It (also) consists of sections and parts. It is that which is recited by the tongues, safeguarded by the breasts, listened to by the ears, and recorded in scriptures. In it are verses that are clear and unclear, abrogated and abrogating, specific and general, as well as obligating and prohibiting. "Falsehood can not approach it from before it or behind it; (it is) sent down by the All-Wise, Worthy of all praise (Allah)." (Fussilat 41/42); "Say: If mankind and jinn were to gather together to produce the likes of this Qur'an, they could not produce the like thereof, even if they helped one another." (al-Isra 17/88)

28- It is the Arabic Book, of which the disbelievers said concerning it: "We will never believe in this Qur'an." (as-Saba 34/31); "And some of them said: This is nothing but the word of a human being." (al-Muddaththir 74/25); So Allah said: "I will cast him into the Hellfire." (al-Muddaththir 74/26) Some of them said that it was poetry, so Allah said: "And We have not taught him (Muhammad) poetry nor is it suitable for him. This is only a reminder and a plain Qur'an." (Ya-Sin 36/69) Thus, when Allah denies that it is poetry and He confirms that it is a Qur'an, there should not remain any doubt for the one possessing intellect, that the Qur'an is that Arabic Book which is composed of words, letters and verses. This is because if it were not so, then they (disbelievers) would not have claimed that it was poetry.

29- Allah (subhanahu wa ta'ala) says: "And if you (disbelievers) are in doubt concerning what We have sent down (i.e., Qur'an) to Our slave (Muhammad), then produce a chapter of the like thereof and call your witnesses besides Allah." (al-Baqarah 2/23) It is not likely for Him to challenge them with producing something that is neither known nor able to be understood.

30- Allah (azza wa jall) says: "And when Our clear verses are recited unto them, those who hope not for their meeting with Us, say: Bring us a Qur'an other than this, or change it. Say (O Muhammad): It is not for me to change it on my own accord; I only follow that which is revealed unto me." (Yunus 10/55) This confirms that the Qur'an is (made of) verses, which are recited upon them.

31- Allah (azza wa jall) says: "Nay, but they, the clear ayat (i.e., the description and the qualities of the Prophet Muhammad written in the Tawrah and the Injil) are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures)." (al-Ankabut 29/49) And He (azza wa jall) says, after having sworn upon that: "That (this) is indeed an honorable recitation (the Noble Qur'an). In a Book well guarded (al-Lawh-ul-Mahfudh). Which (that Book with Allah) none can touch but the purified (i.e., the angels)." (al-Waqi'ah 56/77-79)

32- And Allah (azza wa jall) says: "Kaf-Ha-Ya-Ayn-Sad." (Maryam 19/1); "Ha-Mim. Ayn-Sin-Qaf." (ash-Shura 42/1) He commences twenty-nine chapters with divided Idler.

33- Rasulullah (sallallaahu alayhi wa sallam) said: "Whosoever recites the Qur'an mid recites it properly, there will be ten good deeds for him for every letter from it. And whosoever recites the Qur'an and recites it improperly, there will be one good deed for him for every letter." (Tabarani; al-Haythami, Majmau'z-Zawa'id, 7/163)

34- And he (sallallaahu alayhi wa sallam) said: "Read the Qur'an before there comes to you, a people who will throw forth its words as fast as an arrow (shoots out). And it will not pass their throats. They will hasten its reward and they will not postpone it." (Abu Dawud; Ahmad; Ibn Hibban)

35- Umar (radiyallahu anh) said: "To make Iraab of the Qur'an (recite it properly with all its rules) is more beloved to us than to memorize some of its letters." (Ibn al-Anbaari, al-Waqafwa'l-Ibtidaa, 1/20)

36- Ali (radiyallahu anh) said: "Whosoever disbelieves in one letter from it, then he has disbelieved in all of it." (Ibn Abi Shaybah, Musannaf; Ibn Jarir at-Tabari, Tafsir, # 56)

37- The Muslims have unanimously agreed upon the number of surahs, verses, words and letters of the Qur'an.

38- There is no disagreement amongst the Muslims concerning the disbelief of the one who denies a Surah, verse, word, or letter from the Qur'an, which has been agreed upon.

Ru'yah -the Believers Seeing their Lord on the Day of Judgment

39- The believers will see their Lord in the Hereafter with their own eyes and they will visit Him. They will speak to Him and He will speak to them. Allah (subhanahu wa ta'ala) says: "Looking at their Lord (Allah). And some faces, that day will be dark and gloomy." (al-Qiyamah 75/22-23); "Nay! Surely, they (evildoers) will be veiled from seeing their Lord that day." (al-Mutaffifin 83/15)

40- If He will be hidden from these people (disbelievers), then they will be in a condition of

discontent. This indicates that the believers will see Him, while being in (the opposite) a state of pleasure. If this is not so, there would be no distinction between the two.

41- Rasulullah (sallallaahu alayhi wa sallam) said: "Indeed, you will see your Lord, just as you see this moon. There is no difficulty in your seeing it." This is an authentic Hadith that has been agreed upon.

42- This statement is a comparison between one manner of seeing with another manner of seeing. It is not a comparison between what is being seen and something else that is being seen, for indeed, Allah has neither comparisons nor equals.

al-Qada (Divine Execution) and al-Qadr (Preordainment)

43- From the attributes of Allah, is that He does whatsoever He wants. Nothing comes to pass, except by His Iraadah (Desire) and nothing escapes His Mashi'ah (Will). There is nothing in this world that escapes from His Taqdir (preordainment) and nothing emanates except that it is through His Tadbir (Disposal). There is no one that can go around the Qadr (preordainment) that has been recorded for him. Nor can one surpass what has been recorded for him in the al-Lawh al-Mahfudh (Written Tablet). He wills all that the creation does. And if He had protected them from sin, how would they disobey Him? And if He willed that they all obey Him, they would have surely obeyed Him. He created the creation and their actions. He preordained their provision and the lengths of their lives. And He guides whomsoever He wills through His wisdom. Allah (subhanahu wa ta'ala) says: "He cannot be questioned as to what He does, while they will be questioned." (al-Anbiya 21/23) Allah (azza wa jall) says: "Verily, We have created all things with Qadr (Divine preordainment)." 85 (al-Qamar 54/49) And He says: "He has created everything, and has measured it exactly according to its due measurements." (al-Furqan 25/2) And He says: "No calamity befalls on the earth or in yourselves, except that it is in a Book (al-Lawh al-Mahfudh) before We bring it into existence." (al-Hadid 57/22) And He (subhanahu wa ta'ala) says: "And whomsoever Allah wills to guide, he opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and constricted." (al-An'am 6/125)

44- Ibn Umar (radiyallahu anh) reported that Jibril (alayhi's-salam) asked Rasulullah (sallallaahu alayhi wa sallam) what Iman was, so he (sallallaahu alayhi wa sallam) responded: "To believe in Allah, His angels, His books, the Last Day and al-Qadr, the good of it and the bad of it. Then Jibril (alayhi's-salam) told him: You have spoken truthfully." (Muslim)

45- And Rasulullah (sallallaahu alayhi wa sallam) said: "I believe in al-Qadr, the good of it and the bad of it, the sweet of it and the bitter of it." (Hakim, Ma'arifatu Ulumi'l-Hadith, # 31)

46- One of the supplications that Rasulullah (sallallaahu alayhi wa sallam) taught Hasan Ibn Ali (radiyallahu anh) and which he (sallallaahu alayhi wa sallam), himself, used to supplicate with during the Qunut of Witr, was: "And save me from the evil You have ordained." (Abu Dawud; Tirmidhi; Nasai; Ibn Maajah; Ahmad)

47- We do not use al-Qada and al-Qadr of Allah as an excuse for us to abandon following His commandments and avoiding His prohibitions¹⁹. Rather, we are obligated to believe in and know

that with Allah is the proof by His revealing of the Books and His sending of the Messengers. Allah says: "In order that mankind shall have no excuse against Allah after the (coming of) Messengers." (an-Nisa 4/165)

48- We know that Allah (azza wa jall) did not command or forbid except that which is able to be acted upon or abandoned. He did not force anyone to commit acts of disobedience nor did He compel anyone to abandon obeying Him. Allah (Jalla Jalaluhu) says: "Allah has not given any soul a responsibility, except that He has given it the ability (to carry out that responsibility)." (al-Baqarah 2/286) And Allah says: "So fear Allah as much as you are able." (at-Taghabun 65/16) And Allah says: "This Day every person shall be recompensed for what he earned. There will be no injustice (upon anybody in their judgement) on that Day." (Ghafir 40/17)

49- This indicates that every servant possesses actions and earnings. He will be recompensed for his good deeds with reward and for his bad deeds with punishment. This will occur by the execution (al-Qada) and the preordainment (al-Qadr) of Allah.

Iman is Speech and Action

50- Iman (Faith) is a statement of the tongue, an action of the limbs and a belief of the heart. It increases with obedience and decreases with disobedience.

51- Allah (subhanahu wa ta'ala) says: "And they were commanded not, but that they should worship Allah, making the religion sincere to Him, worshiping none but Him alone, and perform prayer, and give Zakaah, and that is the right religion." (al-Bayyinah 98/5) Thus He has placed the worship of Allah, the sincerity of the heart, the establishment of prayer and the giving of Zakaah, all as being from the religion (i.e., Iman).

52- And Rasulullah (sallallaahu alayhi wa sallam) said: "Iman consists of more than sixty branches. The highest of them is to testify that La-ilaha illallah (None has the right to be worshipped except Allah). And the lowest of them is removing a harmful object from the road." (Bukhari; Muslim)

53- Thus he (sallallaahu alayhi wa sallam) placed speech and action as part of Iman²⁰. Allah says: "As for those who believe, it has increased their Iman." (at-Tawbah 9/124) And He (subhanahu wa ta'ala) says: "That they may grow more in Faith, along with their (present) Iman." (al-Fath 48/4)

54- Rasulullah (sallallaahu alayhi wa sallam) said: "Whosoever says: La-ilaha illallah' and he has in his heart imann the weight of a wheat grain, or a mustard's seed or an atom, will be extracted from the Hellfire." (Bukhari; Muslim) Thus he (sallallaahu alayhi wa sallam) has placed Iman in different levels (i.e., Iman increases and decreases and is of various levels according to one's belief and actions).

Iman in Everything that Rasulullah (sallallaahu alayhi wa sallam) has Informed of

55- We are obligated to have faith in everything that Rasulullah (sallallaahu alayhi wa sallam) informed of, in what was authentically attributed to him through reports, whether we witnessed it or it was hidden from us. We know that it is a reality and the truth. This is the same in regards to

whether we comprehend it or we do not understand it. We do not go above the reality (i.e., literalness) of its meaning, such as the Hadith concerning the Isra and the Mi'raaj²¹. It occurred (while Rasulullah was) in a state of wakefulness, and not in a dream, for indeed the Quraysh denied it and considered it something incredible. And they did not use to deny dreams.

56- Another example of that, is when the angel of death approached Musa (alayhi's-salam) in order to take his soul. He (Musa) struck him and gouged his eye, so he returned to his Lord who gave him his eye back²².

57- Another example of that: are the signs of the Hour, such as the emergence of the Dajjal²³, the descent of Isa Ibn Maryam²⁴ and his killing him (Dajjal)²⁵, the emergence of Ya'juj and Ma'juj (Gog and Magog)²⁶, the emergence of the beast²⁷, the rising of the sun from the west²⁸ and all that is related to that, from what has been authentically reported.

58- The punishment and pleasure of the grave are true. Rasulullah (sallallaahu alayhi wa sallam) would seek refuge from it (i.e., the punishment) and he commanded that it be done in every prayer²⁹.

59- The trials of the grave are true. The questioning of Munkar and Nakir is true³⁰. The resurrection after death is true and that will occur when (the Angel) Israfil blows upon the trumpet. "And behold from the graves they will come out quickly to their Lord." (Ya-Sin 36/51)

60- Mankind will be gathered on the Day of Judgement, barefoot, naked and uncircumcised³¹. They will stop at the final place of standing, until our Prophet intercedes for them and Allah (Jalla Jalaluhu) reckons with them. Then the Balances will be set up and the records of deeds will be dispersed onto the right hands and the left hands: "Then as for him who will be given his record in his right hand, he surely, will receive an easy reckoning. And will return to his family in joy! But whosoever is given his record behind his back (or on his left hand), he will invoke (for his) destruction. And he shall enter a blazing Fire and made to taste its burning." (al-Inshiqaq 84/7-12)

61- Mizaan (the Balance) has two scales and a tongue, by which it will measure the deeds: "Then those whose Balances (of good deeds) are heavy, they are the successful. And those whose Balances (of good deeds) are light, they are those who lose their own selves, in Hell will they abide." (al-Mu'minun 23/102-103)

62- Our Prophet Muhammad (sallallaahu alayhi wa sallam) will have al-Hawd (the Fountain) on the Day of Judgement³². Its water is whiter than milk and sweeter than honey. Its drinking vessels are as numerous as the stars in the sky. Whosoever drinks a serving from it, then he will never thirst again after that.

63- Siraat (the Bridge) is true. The righteous ones will cross it and the evil ones will fall from it³³.

64- Our Prophet (sallallaahu alayhi wa sallam) will intercede for the members of his Ummah who have entered the Hellfire due to their major sins. Thus they will be extracted from it, due to his interceding, (but only) after having been set ablaze and burned to ashes and charcoal. Then they will

enter Paradise due to his interceding³⁴.

65- There will also be interceding done by the rest of the prophets, believers and angels³⁵. Allah (subhanahu wa ta'ala) says: "And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him." (al-Anbiya 21/28)

66- The intercession of the intercedes will be of no avail to the disbelievers³⁶.

67- Paradise and the Hellfire are two creations that will not cease to exist. Paradise is the abode of the close friends of Allah and the Hellfire is the place of punishment for His enemies. The inhabitants of Paradise will abide therein (Paradise) forever: "Verily, the sinful evildoers will be in the torment of Hell to abide therein forever. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein." (az-Zukhruf 43/74-75)

68- Death will be brought in the form of a beautiful ram and slaughtered between Paradise and Hellfire. Then it will be said: "O inhabitants of Paradise! Eternity for you and no (more) death. And O inhabitants of Hellfire! Eternity for you and no (more) death!" (Bukhari)

The Rights of Rasulullah (sallallaahu alayhi wa sallam) and His Companions (radiyallahu anhum)

69- Muhammad is the Messenger of Allah, the seal of the Prophets and the leader of those who are sent by Allah. The belief of the servant is not correct until he believes in his message and bears witness to his prophethood. And mankind will not be judged on the Day of Judgement except with his intercession. No nation will enter Paradise, until his nation has entered it previously³⁷.

70- He is the possessor of the banner of praise³⁸, the most praiseworthy station (al-Maqaamu'l-Mahmud) and the established fountain (al-Hawd). He is the leader of the prophets, their spokesman and the one who possesses their intercession³⁹. His nation is the best of nations and his companions are the best of those who accompanied the prophets, may the peace of Allah be upon them⁴⁰.

71- The best of the Prophet's nation was Abu Bakr as-Sidiq (radiyallahu anh) then Umar al-Faruq (radiyallahu anh) then Uthman Dhun-Nurayn (radiyallahu anh), and then Ali al-Murtada (radiyallahu anh). This is due to what has been reported on Abdullah Ibn Umar (radiyallahu anh), he said: "We used to say, while Rasulullah (sallallaahu alayhi wa sallam) was alive: The best of this nation after its Prophet is Abu Bakr, then Umar, then Uthman, then Ali. This would reach Rasulullah (sallallaahu alayhi wa sallam) and he would not oppose it." (Tirmidhi; Abu Dawud; Ibn Abi Aasim, as-Sunnah, # 1190)

72- It is authentically reported on Ali (radiyallahu anh) that he said: "The best of this nation after its Prophet is Abu Bakr, then Umar. And if you wished, I would have named the third." (Tirmidhi; Ibn Maajah; Ahmad, Musnad; Hakim, al-Mustadrak, 1/71)

73- Abu ad-Dardaa (radiyallahu anh) reported that Rasulullah (sallallaahu alayhi wa sallam) said: "The sun does not rise nor does it set upon anyone better, after the prophets and the messengers, than Abu Bakr." (Ahmad, Fadaa'il as-Sahabah, # 135; Ibn Abi Aasim, as-Sunnah, # 1224; Haythami,

Mujama, 9/44)

74- He (Abu Bakr) was the most deserving of the Khilafah from all of the creation, after Raulullah (sallallaahu alayhi wa sallam) due to his merits, his precedence, and also due to the Prophet's preference of him to lead the prayer over the rest of his companions, may Allah be pleased with them. It is also due to the unity in agreement of the companions upon his precedence and the oath of allegiance to him. And it is not for Allah to unite them in agreement upon an error.

75- Then after him was Umar (radiyallahu anh) due to his merits and Abu Bakr's empowering it to him.

76- Then Uthman (radiyallahu anh) due to the preference of him by the members of the governing council.

77- Then Ali (radiyallahu anh), due to his merits and the unanimous agreement of the people of his time upon it.

78- These are the rightly guided Khalifahs. They are the ones whom Rasulullah said of them: "Stick to my Sunnah and the Sunnah of the rightly-guided Khalifahs (who will come) after me. Bite onto it (the Sunnah) with your molar teeth." (Abu Dawud; Tirmidhi; Ibn Maajah; Ahmad, Musnad; Darimi; Ibn Hibban, al-Mawaarid; Hakim; Ibn Abi Aasim, as-Sunnah; Bayhaqi, Dalaailu'n-Nubuawah; Ibn Abdu'l-Barr, Jaami Bayaani'l-Ilm wa Fadlihi)

79- Rasulullah (sallallaahu alayhi wa sallam) said: "The Khilafah will endure for forty years after me." (Abu Dawud; Tirmidhi; Nasai, Fadaa'ilu's-Sahabah, # 52; Hakim, 3/71; Ahmad, Musnad; Ibn Hibban, # 1534 and many others) The last part of it occurred with the Khilafah of Ali (radiyallahu anh).

80- We bear witness that the ten individuals will be in Paradise, just as Rasulullah (sallallaahu alayhi wa sallam) testified to it. He said: "Abu Bakr is in Paradise. Umar is in Paradise. Uthman is in Paradise. Ali is in Paradise. Talha is in Paradise. az-Zubayr is in Paradise. Sa'd is in Paradise. Sa'id is in Paradise. Abdu'r-Rahman Ibn Awf is in Paradise. Abu Ubaydah Ibn al-Jarrah is in Paradise." (Abu Dawud; Tirmidhi; Ibn Maajah and many others)

81- As for everyone else whom Rasulullah (sallallaahu alayhi wa sallam) has testified will be in Paradise, then we bear witness to that (also). This is as is found in his statement: "Hasan and Husayn are the (two) leaders of the youth in Paradise." (Tirmidhi; Ahmad; Nasai, al-Kubraa, 3/390 and others) And his statement to Thaabit Ibn Qays: "Indeed, he (Thaabit) is from the inhabitants of Paradise." (Bukhari; Muslim)

82- We do not ascertain for anyone from the people of the Qiblah (Muslims), that they will be in Paradise or the Hellfire, except for the ones whom the Messenger has ascertained it for⁴¹. However, we wish well for the good-doer and we wish bad for the evil-doer⁴².

83- We do not declare anyone from the people of our Qiblah (Muslims) as a disbeliever due to a sin nor do we cast him out of the fold of Islam based on a deed.

84- We hold that the Hajj and the Jihaad are everlasting along with obedience to every leader (Imam), whether he be righteous or evil⁴³. And praying behind them, is permissible.

85- Anas (rahimahullaah) reported that Rasulullah (sallallaahu alayhi wa sallam) said: "Three things are from the essence of Iman: Refraining from whosoever says: La-ilaha illallah. We do not declare him a disbeliever due to a sin (he may have committed) nor do we cast him out of Islam due to an action. The Jihaad is everlasting from the time that Allah sent me to the time when the last part of my Ummah fights the Dajjal. The oppression of a tyrant cannot destroy it nor can the justice of the righteous leader. And (the third is) the belief in al-Qadr (Divine Preordainment)." (Abu Dawud; Abu Ubayd al-Qaasim Ibn Salaam, al-Iman, 47)

86- From the Sunnah is: Loyalty to the Sahabah, love for them, mentioning their good qualities, showing mercy and kindness to them and asking forgiveness for them. (Also) refraining from mentioning their bad qualities and what they differed in, believing in their virtues and acknowledging their superiority. Allah says: "And those (Ansar) who came after them (Muhajirun) say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed." (al-Hashr 49/10) And Allah says: "Muhammad is the Messenger of Allah. And those who are with him (i.e., Sahabah) are severe against the disbelievers, and merciful among themselves." (al-Fath 48/29)

87- Rasulullah (sallallaahu alayhi wa sallam) said: "Do not revile my companions, for indeed if one of you were to give in charity the equivalent of mount Uhud in gold, it would not reach a mudd (handful) of one of them, nor even half of it." (Bukhari; Muslim)

88- From the Sunnah is: Contentment with the wives of Rasulullah, the Mothers of the Believers, the purified ones. They are exempted from every type of evil. The best of them was Khadijah Bint Khuwailid (radiyallahu anha) and Aishah Bint as-Siddiq (radiyallahu anha), whom Allah absolved from guilt in His Book. She (Aishah) is the wife of Rasulullah (sallallaahu alayhi wa sallam) in this world and the next. Whosoever discards her from what Allah has absolved her from, has disbelieved in Allah, the Most Great⁴⁴.

89- Mu'awiyah (Ibn Abi Sufyaan) is the Uncle of the Believers⁴⁵ and one of those who wrote down the revelation of Allah. He was one of the Khalifahs of the Muslims, may Allah be pleased with him.

90- From the Sunnah is: Hearing and obeying the Muslim leaders and the Khalifahs (Amir al-Mu'minin), the righteous from among them, as well as the evil⁴⁶. This is so long as they do not command towards the disobedience of Allah, for indeed, there is no obedience to anyone if it involves disobedience to Allah⁴⁷.

91- It is obligatory to obey whomsoever is given the Khilafah while the people agree and are pleased with it, as well as (to obey) the one who fought against the people till he became the Khalifah and was proclaimed "Amir al-Mu'minin". Opposing him, setting out (in battle) against him and sowing the seeds of dissension amongst the Muslims (against him) is forbidden⁴⁸.

92- From the Sunnah is: Abandoning the people of innovations and distancing oneself from them⁴⁹, abandoning arguing and disputing in regards to the religion⁵⁰, abandoning looking into the books of the innovators and paying attention to them. And every newly invented matter in the Religion is an innovation.

93- Everyone who attributes himself with something other than Islam and the Sunnah is an innovator, such as the Raafidah, the Jahmiyyah, the Khawaarij, the Qadariyyah, the Murji'ah, the Mu'atazilah, the Karaamiyyah, the Kullabiyyah and those similar to them. These are sects of misguidance and groups of innovation. May Allah grant us refuge from them.

94- In respect to an Imam, concerning the (differing in the) issues of the religion, such as the four schools of thought, then it is not blameworthy. For indeed, differing concerning the issues of the religion is a mercy and those who differ in it are praiseworthy in their differences⁵¹. They will be rewarded for their Ijtihad. Their differing is a vast mercy and their agreement is a conclusive evidence.

95- We ask Allah (azza wa jall) that He protect us from innovations and Fitnah and that He cause us to live upon Islam and the Sunnah. And that He make us from among those who follow Rasulullah (sallallahu alayhi wa sallam) in their lives, and that He resurrect us in his company after death, by His mercy and His grace, Amin.

This is the last of the Creed. All praise is due to Allah, alone. And may Allah send His peace and blessings upon our leader Muhammad, his family and his companions.

Footnotes

¹- Radd literally means rejection. In regards to the names and attributes of Allah, it is when one rejects that Allah has a certain attribute of which He has affirmed for Himself, such as a face. If one denies that Allah has a face, then he has committed an act of disbelief.

²- Ta'wil can mean both interpretation and explanation. As for its being used to refer to explanation, then this is permissible. As for its being used to refer to interpretation, then it is forbidden. Regarding Allah's names and attributes, it refers to when one specifically tries to interpret Allah's names and attributes with that which Allah did not intend, nor with how the companions understood them. This is done by giving a figurative interpretation to what is literally apparent in the texts. An example of this, is when one claims that Allah's hand means "power". This is an interpretation (Ta'wil) which Allah did not intend, nor was it part of the understanding of the Prophet and his companions, who were the best of mankind.

³- Tashbih when one assigns similarities to Allah, through comparison, such as when one compares Allah to His creation.

⁴- Tamthil when someone compares Allah's attribute by restricting it to a specific example. An example of this is when one says: "Allah's hand is like my hand." This is forbidden and an act of disbelief.

⁵- It is not for a Muslim to reject any part of Islam due to his lack of understanding that topic. This is especially

the case with Allah's Names and Attributes, since rejecting them amounts to disbelief. The proof that we must accept whatever has reached us by way of revelation, even though we do not understand it, is the following Hadith reported by Abu Hurayrah (radiyallahu anh): "Rasulullah once prayed the Fajr (morning) prayer and then turned and faced the people and said: While a man was driving a cow, he rode over it and beat it. The cow said: We have not been created for this, but we have been created for sloughing. On that, the people said astonishingly: Glory be to Allah! A cow speaks! Rasulullah (sallallaahu alayhi wa sallam) said: I believe this, and Abu Bakr and Umar too, believe it, although neither of them was present there. Rasulullah (sallallaahu alayhi wa sallam) then said: Once, while a man was amongst his sheep, a wolf attacked and took one of his sheep. The man chased the wolf until he rescued it from the wolf, whereupon the wolf said: You have rescued it from me but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except me (because of riots and afflictions)? The people said surprisingly: Glorified be Allah! A wolf speaks? Rasulullah (sallallaahu alayhi wa sallam) said: But, I believe this and so do Abu Bakr and Umar, believe in this, although, neither of them was present." (Bukhari)

⁶⁻ Imam ash-Shaafi'i also said concerning the names and attributes of Allah: "To Allah belongs names and attributes. It is not permissible for anyone to reject them after the proof (of them) has been established to him. If he opposes after the confirmation of its proof is established, then he is a disbeliever. And as for before the confirmation of its proof is established, then he is excused, due to ignorance. This is because knowledge of that cannot be attained through intellect, or through observation, or through pondering. He (Allah) confirms these attributes and negates Tashbih (comparison) from them, as He has negated it from Himself: "There is nothing equal to Him (in comparison). And He is the All-Hearer, the All-Seer." (ash-Shura 42/21)." (Ibn Qayyim, Ijtima' al-Juyush al-Islaamiyyah, 59; adh-Dhahabi, al-Uluww, # 177)

⁷⁻ From among the strongest evidences indicating the obligation of following the way and understanding of the Sahabah is the following statement of Allah (subhanahu wa ta'ala): "And whosoever contradicts and opposes the Messenger, after the right path has been clearly explained to him, and he follows a way other than that of the believers' way (i.e., the Sahabah), We shall keep him in the path he has chosen and burn him in Hell; what an evil destination!" (an-Nisa 4/115)

⁸⁻ All of the Attributes mentioned in these last two sections are real, such as Allah's face, hands, self, coming, contentment, love, anger, discontentment, disliking, descending, amazement, laughter, rising and highness. It is upon every Muslim to affirm these for Allah in a manner that befits Him, without distorting them from their literal meanings, rejecting them, comparing them to creation, likening them to an example or describing them. There are more attributes that belong to Allah, however they have not been mentioned here.

⁹⁻ Such as when they designate names of meaning to Allah's attributes, thus rejecting their literal meaning. An example of this is when they say Allah's hand refers to "His power". This is an understanding foreign to that of the Prophet's and his Sahabah's understanding.

¹⁰⁻ The word Salaf comes from the root verb salafa, which means "to come before" or "to precede". The scholars of past and present have used this word to refer to the first three generations of Islam: The Prophet (sallallaahu alayhi wa sallam) and his Sahabah (Companions); The Taabi'in (Successors); and the Atba'u't-Taabi'in (Followers of the Successors). The term Salaf also includes all those who follow the example of the three generations, in righteousness. The word Salaf is usually translated as "Predecessors".

¹¹⁻ Allahs' ability to speak has never stopped nor will it ever stop.

¹²⁻ It was narrated from Abu Sa'id al-Khudri (radiyallahu anh) that Rasulullah (sallallaahu alayhi wa sallam) said: "Allah will say to the inhabitants of Paradise: O inhabitants of Paradise! And they will say: We are here

to serve You and assist You, O our Lord!" (Bukhari; Muslim)

¹³⁻ It was reported that Rasulullah (sallallaahu alayhi wa sallam) said: "Verily, when the inhabitants of Paradise have entered Paradise, they will settle (in their places) according to the virtue of their deeds. Then they will be granted permission, on the similitude of Friday from the worldly days, and they will visit their Lord." (Tirmidhi; Ibn Maajah)

¹⁴⁻ The Qur'an is the Speech of Allah (azza wa jall) and these words which have been transmitted in the verses cannot come from anyone else, except Allah (azza wa jall).

¹⁵⁻ This story is not established nor can it be used as a concluding proof.

¹⁶⁻ The Qur'an is the Speech of Allah and His Speech is one of His attributes. Therefore it cannot be created as this would be the same as saying that Allah's attributes are created and therefore, He is created! Imam Ahmad as was asked concerning one who says that the Qur'an is created. He replied: "He is a disbeliever!" (Sharh Usul I'tiqaad Ahlu's-Sunnah, # 449)

¹⁷⁻ The Qur'an began from Allah since it is His speech and thus it can not commence except from whence it came from. As for its returning to Him, then it has been reported in some narrations that it will be risen and returned to Allah in the Last days. It was narrated from Hudayfah (radiyallahu anh) that Rasulullah (sallallaahu alayhi wa sallam) said: "And the Book of Allah will be ascended in one night and not one Ayah from it will remain." (Ibn Maajah; Hakim, 4/473)

¹⁸⁻ Ibn Mas'ud (radiyallahu anh) narrated that Rasulullah (sallallaahu alayhi wa sallam) said: "Whosoever recites one letter from the Book of Allah, then he will have one good deed, due to it. And a deed is equal to ten times its worth. I am not saying that Alif-Lam-Mim is a letter, but rather Alif is one letter, Lam is one letter, and Mim is one letter." (Tirmidhi)

¹⁹⁻ The issue of al-Qadr is not an excuse for a Muslim to remain a sinner. No one knows what Allah has written for anyone, unless it is found in the Book of Allah (Jalla Jalaluhu) or the Sunnah of His Messenger (sallallaahu alayhi wa sallam). Allah (azza wa jall) attributes each deed to the servant performing it and He places it as something that that individual has earned for himself. Allah says: "This Day, every person shall be recompensed for what he earned." (Ghafir 40/17) If one did not have a choice in doing a deed, then Allah would not have attributed the deed to him. Thus, Allah frees Himself from the deed and informs us that it is something that one earns for himself. So how can one blame Allah's predestination (al-Qadr) for his own actions?

²⁰⁻ In the aforementioned Hadith: "Iman consists of more than sixty branches. The highest of them is to testify that La-ilaha illallah (None has the right to be worshipped except Allah). And the lowest of them is removing a harmful object from the road." (Bukhari; Muslim) there is proof that Iman consists of the statement of the tongue, such as saying LailahaillaAllah, and the action of the limbs, such as removing a harmful object from the road.

²¹⁻ Isra and the Mi'raaj: The Night Journey of Rasulullah (sallallaahu alayhi wa sallam) to heaven where the daily prayer made it obligatory for him (sallallaahu alayhi wa sallam) and his Ummah. It is narrated on the authority of Anas ibn Malik (radiyallahu anh) that Rasulullah (sallallaahu alayhi wa sallam) said: "I was brought al-Buraq who is an animal white and long, larger than a donkey but smaller than a mule, who would place his hoof a distance equal to the range of vision. I mounted it and came to the Temple (Bayt al-Maqdis in Jerusalem), then tethered it to the ring used by the prophets. I entered the mosque and prayed two rak'ahs in it, and then came out and Jibril (alayhi's-salam) brought me a vessel of wine and a vessel of milk. I

chose the milk, and Jibril said: You have chosen the natural thing. Then he took me to heaven. Jibril then asked the (gate of heaven) to be opened and he was asked who he was. He replied: Jibril. He was again asked: Who is with you? He (Jibril) said: Muhammad. It was said: Has he been sent for? Jibril (alayhi's-salam) replied: He has indeed been sent for. And (the door of the heaven) was opened for us and lo! we saw Adam (alayhi's-salam). He welcomed me and prayed for my good. Then we ascended to the second heaven. Jibril (asked the door of heaven to be opened), and he was asked who he was. He answered: Jibril; and was again asked: Who is with you? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. The gate was opened. When I entered Isa ibn Maryam (alayhi's-salam) and Yahya ibn Zakariyya (alayhi's-salam), cousins from the maternal side. Welcomed me and prayed for my good Then I was taken to the third heaven and Jibril (alayhi's-salam) asked for the opening (of the door). He was asked: Who are you? He replied: Jibril. He was (again) asked: Who is with you? He replied Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and I saw Yusuf (alayhi's-salam) who had been given half of (world) beauty. He welcomed me prayed for my well-being. Then he ascended with us to the fourth heaven. Jibril asked for the (gate) to be opened, and it was said: Who is he? He replied: Jibril. It was (again) said: Who is with you? He said: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. The (gate) was opened for us, and lo! Idris (alayhi's-salam) was there. He welcomed me and prayed for my well-being (about him) Allah, the Exalted and the Glorious, has said: "We elevated him (Idris) to the exalted position." (Maryam 19/57) Then he ascended with us to the fifth heaven and Jibril asked for the (gate) to be opened. It was said: Who is he? He replied: Jibril. It was (again) said: Who is with thee? He replied: Muhammad. It was said Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and then I was with Harun (alayhi's-salam). He welcomed me prayed for my well-being. Then I was taken to the sixth heaven. Jibril asked for the door to be opened. It was said: Who is he? He replied: Jibril. It was said: Who is with thee? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I was with Musa (alayhi's-salam). He welcomed me and prayed for my well-being. Then I was taken up to the seventh heaven. Jibril asked the (gate) to be opened. It was said: Who is he? He said: Jibril. It was said. Who is with thee? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I found Ibrahim (alayhi's-salam) reclining against the Baytu'l-Ma'mur and there enter into it seventy thousand angels every day, never to visit (this place) again. Then I was taken to Sidratu'l-Muntaha whose leaves were like elephant ears and its fruit like big earthenware vessels. And when it was covered by the Command of Allah, it underwent such a change that none amongst the creation has the power to praise its beauty. Then Allah (azza wa jall) revealed to me a revelation and He made obligatory for me fifty prayers every day and night. Then I went down to Musa (alayhi's-salam) and he said: What has your Lord enjoined upon your Ummah? I said: Fifty prayers. He (alayhi's-salam) said: Return to thy Lord and beg for reduction (in the number of prayers), for your community shall not be able to bear this burden. as I have put to test the children of Isra'il and tried them (and found them too weak to bear such a heavy burden). He (sallallaahu alayhi wa sallam) said: I went back to my Lord and said: My Lord, make things lighter for my Ummah. (The Lord) reduced five prayers for me. I went down to Musa and said. (The Lord) reduced five (prayers) for me. He (alayhi's-salam) said: Verily thy Ummah shall not be able to bear this burden; return to thy Lord and ask Him to make things lighter. I then kept going back and forth between my Lord Blessed and Exalted and Musa, till He (azza wa jall) said: There are five prayers every day and night. O Muhammad, each being credited as ten, so that makes fifty prayers. He who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded for him as ten; whereas he who intends to do an evil deed and does not do, it will not be recorded for him; and if he does it, only one evil deed will be recorded. I then came down and when I came to Musa and informed him. He (alayhi's-salam) said: Go back to thy Lord and ask Him to make things lighter. Upon this Rasulullah remarked: I returned to my Lord until I felt ashamed before Him." (Bukhari; Muslim)

²²⁻ The wording that occurs in the Hadith, is as follows: "The Angel of Death was sent (in the form of a man) to

Musa (in order to take his soul). When he approached him, Musa (alayhi's-salam) struck him and gouged his eye. The angel then returned to Allah and said: You have sent me to a servant who does not wish to die. Allah (subhanahu wa ta'ala) then restored his eye and said: Go back and tell him to place his hand on the back of an ox. He shall have a year for every hair that his hand covers. So Musa (alayhi's-salam) said (after hearing this from the angel and doing it): O my Lord! Then what? He (azza wa jall) said: Then death! He (Musa) said: Then (let it be) now. So he (alayhi's-salam) asked Allah to place him deep inside the holy earth, at the length of the toss of a rock. Then Rasulullah (sallallaahu alayhi wa sallam) said: If I were there, I would indeed show you his grave by the way near the red-colored sand hill." (Bukhari; Muslim)

²³⁻ Rasulullah (sallallaahu alayhi wa sallam) said: "No prophet was sent except that he warned his nation of the one-eyed liar (Dajjal). Beware! He is blind in one eye, whereas your Lord is not so! There will be written between his eyes: Kaf-Fa-Ra (i.e., Kafir)." (Bukhari)

²⁴⁻ The descent of Isa (alayhi's-salam) is established in the Prophet's statement: "I swear by Allah, Isa Ibn Maryam will indeed descend judging (mankind) with justice." (Bukhari; Muslim)

²⁵⁻ Isa (alayhi's-salam) will descend by the white minaret in the east of Damascus, placing his hands upon the wings of two angels. He will then encounter the Muslims and their leader, the Mahdi, and he will kill the Dajjal by the gate of Ludd. All of this is confirmed in Ahadith found in Sahih Muslim.

²⁶⁻ The emergence of Ya'juj and Ma'juj from their barrier, is confirmed in the Qur'an as Allah (azza wa jall) says: "Until when Ya'juj and Ma'juj are let loose (from their barrier), and they swoop down from every mound. And the true promise (Day of Resurrection) shall draw near." (al-Anbiya 21/96-97) They are two tribes of people descending from the lineage of Adam (alayhi's-salam). They were imprisoned in a barrier which was constructed by Dhul-Qarnayn: "Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word. They said: "O Zulqarnain! Ya'juj and Ma'juj (the Gog and Magog people) do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them?" (al-Kahf 18/93-94) Ya'juj and Ma'juj continuously try to penetrate this barrier everyday. Signs that they have been and are still trying to create an opening in the barrier can be seen in the Hadith of Rasulullah (sallallaahu alayhi wa sallam) in which he informs: "Today a hole has been opened in the barrier of Ya'juj and Ma'juj, like this, and he made a circle with his index finger and thumb." (Bukhari; Muslim)

²⁷⁻ Allah (azza wa jall) says: "And when the word of torment is fulfilled against them, We shall bring out from the earth, a Beast for them, to speak to them because mankind believed not with certainty in Our ayat." (an-Naml 27/82) Also Rasulullah (sallallaahu alayhi wa sallam) said: "Verily the Hour will never be established until you see ten signs before it..." and he (sallallaahu alayhi wa sallam) mentioned from among them: "The Beast." (Muslim)

²⁸⁻ Rasulullah (sallallaahu alayhi wa sallam) said: "The Hour will not be established until the sun rises from the west. And when it rises and the people see it, they will all believe, and that wilt be when: No good will it do to a person to believe then, if he believed not before nor earned good (by doing good deeds) through his Faith." (al-An'am 6/158)." (Bukhari; Muslim)

²⁹⁻ Abu Hurayrah (radiyallahu anh) reported that Rasulullah (sallallaahu alayhi wa sallam) said: "When any one of you completes the last tashahhud. he should seek refuge with Allah from four (trials) i.e., from the torment of Hell, from the torment of grave, from the trial of life and death. and from the mischief of Masih ad-Dajjal." (Bukhari; Muslim)

³⁰⁻ Rasulallah (sallallaahu alayhi wa sallam) said: "When the deceased is put in his grave, two black angels with blue eyes come to him. One of them is called Munkar and the other Nakir, And they will say:..." (Tirmidhi)

³¹⁻ Rasulallah (sallallaahu alayhi wa sallam) said: "Indeed you will be gathered barefoot, naked and uncircumcised. (Then he recited): "As we began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it." (al-Anbiya 21/104) And the first one to be dressed will be Ibrahim (alayhi's-salam)." (Bukhari; Muslim)

³²⁻ Rasulallah (sallallaahu alayhi wa sallam) said: "I swear by Allah that I am indeed looking at my Fountain right now." (Bukhari) And he (sallallaahu alayhi wa sallam) said: "The size of my Fountain (Hawd) is like (the distance of) what is between Jerusalem and San'a in Yemen. And its drinking vessels are (as numerous) as the stars in the sky." (Bukhari)

³³⁻ The Siraat is a Bridge that will be placed over the Hellfire. Every individual will cross over it as Allah has stated: "There is not one of you, except that he will pass over it." (Maryam 19/71) Abu Sa'id (radiyallahu anh) said: "It has reached me that it (the Bridge) is thinner than the hair and sharper than the sword." (Muslim) Mankind will pass over it according to their deeds. Thus the believer will pass over it quickly and the evildoers as well as the disbelievers will fall from it into the Hell-fire. Rasulallah (sallallaahu alayhi wa sallam) said: "The hastening of the people (over the Bridge) will be according to their deeds. And your Prophet will be standing upon the Bridge saying: O Allah, Grant (us) safety! Grant (us) safety!" (The people will continue crossing) Until the deeds of the servants weaken to the extent that a man would come and he would not be able to go across it except by crawling." (Muslim)

³⁴⁻ Rasulallah (sallallaahu alayhi wa sallam) said: "As for the inhabitants of the Hellfire -those who are its dwellers- then they will not die therein nor will they be brought to life. They will be a people -(or as he said)- of which the Hellfire will befall them due to their sins -(or he said)- their trespasses. So He will cause them to be mortified intensely until they become ashes. Then they will be granted the intercession." (Ahmad, Musnad)

³⁵⁻ Rasulallah (sallallaahu alayhi wa sallam) said: "Then Allah will say: The angels have interceded, the prophets have interceded and the believers have interceded. And there does not remain anyone (left to intercede) except the Most Merciful of those who show mercy (Allah). He will then grab a handful from the Fire, extracting from it, a people who never did any good and had (by then) been turned into charcoal." (Bukhari; Muslim)

³⁶⁻ This is because Allah (azza wa jall) says: "So no intercession of the intercessors will be of any use to them." (al-Mudaththir 74/48)

³⁷⁻ Rasulallah (sallallaahu alayhi wa sallam) said: "We are the last (of nations), while being the first to be judged before (the rest of) the creatures." (Muslim)

³⁸⁻ Rasulallah (sallallaahu alayhi wa sallam) said: "I will be the leader of the son of Adam on the Day of Judgment, and I do not say this to boast. In my hand will be the banner of praise and I do not say this to boast. And there will not be a prophet from (the lineage of) Adam nor his like on that Day except (that he will be) below my banner..." (Tirmidhi; Ibn Maajah)

³⁹⁻ Rasulallah (sallallaahu alayhi wa sallam) said: "When it will be the Day of Judgment, I shall be the Imam (leader) of the Prophets, their spokesman and the possessor of their intercession, and I do not say this to boast." (Tirmidhi; Ahmad; Hakim)

⁴⁰⁻ The Sahabah are the best of all mankind, due to the Prophet's statement: "The best of people are my companions." (Bukhari; Muslim)

⁴¹⁻ As for those whom we have specifically been informed that their destination is Paradise or the Hellfire, then we must confirm it for them, such as Paradise for Abu Bakr (radiyallahu anh), Umar (radiyallahu anh), Uthman (radiyallahu anh) and Ali (radiyallahu anh), and the Hellfire for Abu Lahab and his wife, as has been stated by Allah in Surat al-Lahab: "Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of Blazing Flame! His wife shall carry the (crackling) wood -as fuel!- A twisted rope of palm-leaf fibre round her (own) neck!" (al-Masad 111/1-5)

⁴²⁻ It is not for anyone to say that a specific individual will enter Paradise due to his good deeds, unless there is a direct text from the Qur'an and the Sunnah to support it. This is because Allah knows best in what condition an individual will end up in. It is possible he will do the deeds of one who is headed for Paradise but at the point of his death, he calls on other than Allah and thus ends up being thrown into the Hellfire. Anas Ibn Malik (radiyallahu anh) reported that Rasulullah (sallallahu alayhi wa sallam) said: "Do not be content with the anyone's action, until you see (in what condition) he ends up." (Ahmad, Musnad; Ibn Abi Aasim, as-Sunnah, # 347-353)

⁴³⁻ Obedience to the Muslim leader, whether he is the Khalifah or the leader of a community, is obligatory due to Allah's statement: "O you who believe! Obey Allah and obey the Messenger and those who are in authority." (an-Nisa 4/59) Rasulullah (sallallahu alayhi wa sallam) said: "Hearing and obeying is (obligatory) upon the Muslim, in that which he likes and dislikes, as long as he is not commanded with the disobedience (of Allah). So if he is commanded to commit disobedience, then there is no hearing and obeying." (Bukhari; Muslim)

⁴⁴⁻ Allah's absolvment of Aishah (radiyallahu anha) and His clearing her from any form of doubt or sin, that was caused during the incident of the Ifk (Great Lie), in which she was accused of adultery, is confirmed in His Glorious Book in Surat an-Nur. To say that she is guilty of such a crime is disbelief in Allah, for it is a denial of what Allah has stated in Surat an-Nur. Allah (azza wa jall) stated: "Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a penalty grievous. Why did not the believers -men and women- when ye heard of the affair, put the best construction on it in their own minds and say: This (charge) is an obvious lie? Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of Allah, (stand forth) themselves as liars! Were it not for the grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair. Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah. And why did ye not, when ye heard it, say: It is not right of us to speak of this: Glory to Allah! this is a most serious slander! Allah doth admonish you, that ye may never repeat such (conduct), if ye are (true) believers. And Allah makes the signs plain to you: for Allah is full of knowledge and wisdom. Those who love (to see) scandal published broadcast among the believers, will have a grievous penalty in this life and in the Hereafter: Allah knows, and ye know not. Were it not for the grace and mercy of Allah on you, and that Allah is full of kindness and mercy, (ye would be ruined indeed)." (an-Nur 24/11-20)

⁴⁵⁻ Giving him the name "maternal uncle of the believers" to Mu'awiyah (radiyallahu anh) as his sister Umm Habibah (radiyallahu anha) was the Mother of the Believers, this is proven from some of the imams of Ahlu's-Sunnah, chiefly Imam Ahmad ibn Hanbal (rahimahullaah).

It was narrated from Abu Talib that he asked Abu Abdullah (i.e., Ahmad ibn Hanbal) about saying "Mu'awiyah the maternal uncle of the believers" or "Ibn Umar the maternal uncle of the believers". He said: Yes, Mu'awiyah (radiyallahu anh) was the brother of Umm Habibah bint Abi Sufyan (radiyallahu anha), the wife of Rasulallah (sallallaahu alayhi wa sallam), and Ibn Umar (radiyallahu anh) was the brother of Hafsa (radiyallahu anha) the wife of Rasulallah (sallallaahu alayhi wa sallam). I said: Can I say Mu'awiyah the maternal uncle of the believers? He said: Yes." (Khallal, al-Sunnah, 2/433)

It was narrated from Harun ibn Abdullah that he said to Abu Abdullah (i.e., Ahmad ibn Hanbal): "A letter came to me from al-Raqqah saying that some people say: We do not say that Mu'awiyah was the maternal uncle of the believers. He got angry and said: Why are they objecting to this matter? They should be shunned until they repent." (Khallal, al-Sunnah, 2/434)

It was narrated from Muhammad ibn Abi Harun and Muhammad ibn Abi Ja'far that Abu'l-Harith told them: "We sent a note to Abu Abdullah (i.e., Ahmad ibn Hanbal) saying: What do you say, may Allah have mercy on you, about that who say: I will not say that Mu'awiyah was the scribe of the revelation and I will not say that he was the maternal uncle of the believers, because he took the caliphate by the sword and by force? Abu Abdullah (i.e., Imam Ahmad) said: These are bad words and these people should be avoided and shunned, and we should warn the people about them." (Khallal, al-Sunnah, 2/434)

⁴⁶⁻ Hidayfah (radiyallahu anh) reported that Rasulallah (sallallaahu alayhi wa sallam) said: "There will come (upon you) leaders who will not follow my guidance nor follow my Sunnah. And there will be from among them, men who will have hearts of devils in bodies of humans. He (Hidayfah) said: What shall I do, O Rasulallah if I should reach that? He (sallallaahu alayhi wa sallam) said: You should hear and obey the ruler. Even if he whips your back and takes your wealth, then (you must) still hear and obey (him)." (Muslim)

⁴⁷⁻ Rasoolullah (sallallaahu alayhi wa sallam) said: "There is no obedience to the creation, in disobedience to the Creator. Obedience is only in what is good." (Muslim)

⁴⁸⁻ Opposing and raising the Muslims against the leader is forbidden, regardless if the leader is evil or righteous. Ubadah Ibn as-Samit (radiyallahu anh) said: "We gave the oath of allegiance to Rasulallah (sallallaahu alayhi wa sallam) that we would hear and obey in matters that we liked and matters that we disliked, and in things that were hard upon us and things that were easy upon us and those things which we desired. And that we would not oppose the authority of the leaders unless we notice him having open disbelief for which we would have a proof with us from Allah (against him)." (Bukhari; Muslim)

⁴⁹⁻ It is not permissible for a Muslim to engage and interact with innovators. Allah says: "You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger." (al-Mujadilah 58/22) al-Fudayl Ibn Iyad said: "I met the best of people, all of whom, were people of the Sunnah. And they used to forbid (others) from accompanying the people of innovation." (al-Lailaka'i, Sharh Usul I'tiqaad Ahlu's-Sunnah, # 267)

⁵⁰⁻ Allah (azza wa jall) says: "None dispute concerning the ayat of Allah except those who disbelieve." (Ghafir 40/4) And Rasulallah (sallallaahu alayhi wa sallam) said: "A people never went astray after being upon guidance, except by disputing." (Tirmidhi)

⁵¹⁻ What is meant here, is that there is no blame to be placed upon the scholars, such as the four Imaams, for their differing in the issues of the Religion that are not related to Belief, such as ablution, prayer, and their likes. And he said: "Differing concerning the issues of the religion is a mercy and those who differ in it are

praiseworthy in their differences". This point is not a commendation for disagreement, for indeed coming to agreement is better. The author as is only making such a statement to absolve blame from these righteous scholars in their differences, for indeed each of them is praiseworthy for his Ijtihad (exertion towards deriving a ruling) even though he may not have attained the truth by it. As for the Hadith attributed to Rasulullah (sallallahu alayhi wa sallam): "Disagreement in my Ummah is a mercy", then it is fabricated. Rather, it has no source in any acceptable book of Hadith nor can the scholars find a chain of narration for it, whether weak, authentic or fabricated.